

THE SPIRIT OF MISSIONS



ALONG A TROPICAL RIVER

MAY, 1911

10 CENTS A COPY

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Though not a missionary district the Panama Canal Zone has been placed under the care of the Bishop of Cuba.

II. ABROAD

Brazil: Right Rev. Dr. Lucien Lee Kinsolving.
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Mexico: Right Rev. Dr. Henry D. Aves.
Shanghai: Right Rev. Dr. Frederick Rogers Graves.
Tokyo: Right Rev. Dr. John McKim.
Wuhu: Bishop Roots in charge.

III.

HAITIEN CHURCH: ——— ———

IMPORTANT NOTES

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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such be-quests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words 'FOR DOMESTIC MISSIONS,' or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc.



Courtesy of Moffat, Yard & Co.

PURE-BLOODED INDIANS OF THE CENTRAL AMERICAN MOUNTAINS

See "A Land without Missions at Our Door," page 388

THE SPIRIT OF MISSIONS

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May, 1911

No. 5

THE PROGRESS OF THE KINGDOM

THE Rev. Dr. J. Houston Eccleston died at his home in Baltimore on April 1st from injuries received a few

days before, when the carriage in which he was riding was struck by a motor car. In him the Church has lost one of her leading and most useful presbyters. His forty-six years in the ministry were years of steady and fruitful service. He had been rector of three important parishes before going to Emmanuel church, Baltimore, twenty-seven years ago. He took a leading part in Maryland's diocesan affairs and represented her continuously in the General Convention from 1886. Here his keen insight and broad sympathies assured him a place on important committees. Twice he was elected a bishop—by Iowa in 1875 and by West Virginia two years later.

But it is with his work in connection with the Church's missionary administration that THE SPIRIT OF MISSIONS is specially concerned. In point of service he was the oldest member of the Board of Missions, having been first chosen by the General Convention of 1877. At that time the Board was divided into two general departments and Dr. Eccleston served upon the foreign committee.

His work was of such high quality that in the reorganization of 1886 it was felt that he must be retained. Again, in 1910, when radical changes were made by the General Convention, Dr. Eccleston's services were still secured to the Board by his election as the one presbyter to represent Department III. For many years he was a member of the Committee on Africa and Haiti and brought to its often difficult work all the resources of his keen and sympathetic mind. Month after month, with almost unflinching regularity, Dr. Eccleston journeyed from Baltimore to New York for the stated meetings of the Board and of the committees upon which he was frequently called to serve. Many a perplexing question has been solved by his patient study of the principles involved, and many a trying situation he relieved by some flash of quaint humor. Above all, his devotion to the Church's mission and his championship of her representatives at the distant and difficult posts earned for him the love and admiration of his associates on the Board and of every missionary privileged to know him. The news of his death, as it makes its way round the world, will bring a real sense of personal loss to many a mission station.

With such a man as its rector Emmanuel congregation naturally took a

leading part in the extension work of the Church, diocesan and general. No other congregation in Maryland gave so largely, and indeed few in the whole Church, whatever their resources, surpassed Emmanuel in gifts for the hastening of the Kingdom.

Dr. Eccleston represented the diocese of Maryland in the Pan-Anglican Congress of 1908 and was one of the twenty-two official delegates selected by the Board of Missions to go to the World Missionary Conference last June.

BENEATH the outward surface of events it is interesting and informing to trace the causes which conspire to produce these events.

Mexico and the Church

Something of this constructive sort the Bishop of Mexico does in an article appearing in *The Churchman* of April 8th.

While beyond doubt there are other and greater reasons for the recent rebellion, a contributing one is the resentment felt by many of the people toward our own nation and its citizens. In many instances this has amounted to a fixed animosity, which only the strong hand of a president who is a virtual dictator has prevented from manifesting itself in serious overt acts. "The American," says the bishop, "has become disliked, not because he is an American—for there is remarkably little race prejudice in Mexico—but because he represents vested rights, pre-emptions, privileges and concessions felt to be prejudicial to the best interests of the native people." The bishop acknowledges the splendid part which American enterprise has played in developing the natural resources of Mexico, which but for American capital, vision and push would not have reached their present status, but he also calls attention to the fact that there is another side to the shield, and that from the viewpoint of the thoughtful native, jealous for his people and nation, the work of Americans in Mexico looks more like industrial invasion and spoliation

than like a contribution to the national advance. This is the origin of the slogan, "Mexico for the Mexicans—down with the Gringos!"

The cure for this the bishop believes to be a simple one—nothing less than really to care about the Mexicans and try to help them. To the solution of the human problem, intellectual, moral and spiritual, we have contributed little. "Of the great American mining and smelting companies delving after gold and silver," says the bishop, "not one, so far as I am able to learn, has placed here an institution of any kind for the intellectual, social, or spiritual betterment of the people. The Spaniards did better than that. Not so very long ago an American oil company entered Mexico and created a market for itself by giving away its lamps, filled and lighted (how wise are the children of this world!) and since then they have developed not only a market, but a field from which untold fortunes have been realized; and yet, if there is a single institution, school, home, hospital or library in this country that represents the humane interest of any member of that great corporation in the millions of poverty-stricken people here sitting in darkness, it is not generally known."

It is the belief of the bishop that the present conflict will call the serious attention of the American people to the importance of making real contributions to the inner and deeper needs of the Mexican people. "If," he says, "the present strife—whatever may be its outcome—will only call the attention of that brother at the North to the fact that he is his brother's keeper in a more intimate and personal sense than is contemplated by the Monroe Doctrine; if it will show him that the best help that can be offered to this country, because the help it most needs, is help to strengthen the foundations upon which its government must rest if it is ever to rest securely—a moral, social, and educational help in the development of its people into a righteous, intelligent, patriotic, and peace-loving citizenship—then neither this nor the

revolutions that may follow will be entirely in vain."

At its February meeting the Board of Missions took an action which could not at that time be published to the Church. St. John's University, Shanghai, is beyond

Making History

all question the greatest work which this Church is doing in the Far East. It is considered, even by persons outside our Communion, as the best educational institution in China. It has an admirable situation, occupying the entire lower end of a sort of peninsula, pointing to the north, shaped like the toe of a shoe and made by the flowing waters of Soochow Creek. This deep waterway, upon which boats run, separates it effectively, and for all time, from the encroachments of business or of an undesirable residence section. There was, however, one serious drawback. The southern half of this peninsula was a private estate, owned by an English merchant and used as a residence. This included about twelve acres, and across it was the only possible land entrance to St. John's compound. A right of way had been courteously granted, but could be closed at any time.

For years the university had dreamed of possessing this property, which was bounded on the south by the road leading to Shanghai, and which if obtained would mean a doubling of the compound and absolute protection from encroachment on any side. Suddenly last January the chance offered of making their dream "come true." The owner of the property offered it for sale, and Bishop Graves and Dr. Pott instantly set in motion plans for securing it. It was a good deal to ask of the American Church that this new responsibility be undertaken, but the university and the men on the ground in China determined to make the effort. They bound themselves to do the utmost that was possible in securing part of the necessary sum in China and from the proceeds of the university. The Board felt that their pledges in this regard were all that could be expected, and

that the Church must back them in the matter. It was an opportunity for strategic advance such as rarely occurs. Said one speaker in discussing the question at the February meeting of the Board of Missions: "This means that St. John's will have a chance to become to China what Harvard College has been to America. This money invested now should bear fabulous interest for Christianity in generations to come."

When the vote was taken it was found to be the unanimous judgment that the purchase should be made. The difference between the amount which could be supplied in China and the purchase price of the property was therefore voted from the general funds.

How It Was Done

The Executive Committee and the Council of Advice were authorized to purchase the property within a certain figure. Negotiations by cable immediately began. In about six weeks, the Board received a message from Bishop Graves announcing the purchase. Although the property was secured at a figure within the limit set by the Board, its purchase involves a heavy obligation. The price paid was approximately \$85,000. It has been provided as follows:

There were on hand in Shanghai and New York special funds for the enlargement of St. John's amounting approximately to \$13,200.

Dr. Pott managed in some way to squeeze \$5,000 out of the college treasury.

The Board of Missions advanced about \$17,000.

Bishop Graves was authorized to effect a loan of \$50,000, to bear interest at 6 per cent. and to run ten years or less at the option of the Board.

Dr. Pott has agreed that the treasury of St. John's University shall provide the annual interest charge of \$3,000 on this loan. Most of the money to pay the principal, however, must come from the United States. Every effort will be made to secure gifts from well-to-do Chinese merchants and officials; and the loyal Alumni Association in China may be

counted upon to do its utmost in this crisis, as it has in the past. The members of the St. John's Alumni Club in the United States are enthusiastic about the purchase, and are making plans to contribute their share toward the wiping out of this heavy indebtedness.

One member of the Board has pledged himself for \$5,000, to be paid at the rate of \$1,000 a year for the next five years. Another layman has promised \$1,000 before the end of the present fiscal year. Other gifts are urgently needed.

The Board hopes that not only the \$50,000 loan, but the \$17,000 advanced to secure the property may be speedily provided for. Every gift for this purpose means the saving of just so much money for St. John's, and for the Church's work elsewhere. It would be a short-sighted policy to allow that loan of \$50,000 to run for the full ten years, with a total interest payment of \$30,000. Some way must be found to create a sinking fund to pay it off at the rate of at least \$10,000 a year. Who will follow the lead of the two far-sighted laymen of the Middle West, who have already made gifts to the fund?

The property will be immediately available for any desired purpose, as it is practically unencumbered with buildings, having been maintained by the owner in the character of a park. With such an entrance to its compound, furnishing so remarkable an opportunity for future expansion, St. John's now becomes in point of situation what it has already been called in point of efficiency—the leading Christian university of the Orient.

IN the article on Central America which appears in this issue, Mr. Frederick Palmer, F.R.G.S., the well-known author and traveller, calls the attention of the

An Ecclesiastical Monroe Doctrine American Church to a very serious condition existing on our own continent, and enunciates what might be called an ecclesiastical Monroe Doctrine. He holds that we have a su-

preme duty to the unevangelized of this continent, and that upon our Church particularly lies a peculiar responsibility, because to her there is presented a peculiar opportunity.

We fear it is true that the rank and file of American citizens now know and care far more about Japan and China, India and Africa, than they do about the little Central American States or the greater ones of South America. The former have chiefly furnished us with amusing revolutions and excellent bananas; but that there are, as Mr. Palmer states, a million of people in Central America alone who are practically as untouched heathen as may be found in any land, most of us did not before realize. Nor did we know that a president of one of these republics has actually erected and maintained a temple to Minerva in his capital.

These things present a challenge and a call to the Christian Church. But why particularly to us?—some may ask. Two or three reasons might be given: First of all, the existence of the Canal Zone and our responsibility for it as American territory under the care of one of our bishops makes us in a new sense neighbors of the Central American republics; again, although the Church of England nominally occupies this section and has a resident bishop in Honduras, the work is confined to chaplaincies for British subjects. Nothing has been done for the native people, nor is it the intention of the English Church to take up evangelistic work in any adequate sense of the word. Indeed it may not be generally known that overtures have already been made through the Archbishop of the West Indies to transfer to the American Church a part of the jurisdiction of the Church of England in this section with the hope that a missionary district may be erected and an American bishop sent there.

In another place we have commented upon the discriminating statement of Bishop Aves concerning the unrest in Mexico, particularly that phase of it which is directed toward Americans. He points

out very clearly that Mexicans have some reason to assert that we go to them only to despoil them and exploit their country; that we bring nothing to help their needs or solve their problems. The same thing is true in some degree of Central America. We go there carrying little to the people and taking much from them. And here, as elsewhere, the missionary who goes to give, to comfort and to bless may do much to right the wrongs and soften the hardships inevitably resulting from the contact of a forward with a backward race—of the dominant with the dominated.

Shall we then, as a Church, in planning the next enlargement of our missionary enterprise, turn our eyes to the southward and enunciate a new Monroe Doctrine, acknowledging thereby a special responsibility for the peoples inhabiting the same continent with ourselves? This is for the Church to decide, but all will thank Mr. Palmer for calling attention to the need and the opportunity.

NOT long ago, in the course of a conversation on the work of the Church among the Negroes, a man of considerable experience and

Of What Sort? ability, on hearing of our schools at Raleigh and Lawrenceville, replied: "That's all well enough, but what sort of product do you get? What is your educated Negro good for? Personally, I have no use for him; he is superficial, conceited, unwilling to serve his own people, and spoiled for the only kind of service which he can render to the white man!"

Of course this is manifestly unfair. It ignores facts which are matters of common knowledge. It takes for granted that the education offered to the Negro is uniformly unpractical and academic; it judges and condemns the many for the sins and failures of the few; it makes no account of the splendid men who are worthily serving their race; it definitely and finally prejudices the case and casts it out of court without a hearing. In

fact, the statement quoted is plainly the result of an unusual variety of misinformation, yet it is about what many of us would say, and what most of us, at one time or another, have thought.

What, then, is the answer to this question?—for it is a question, though cast in the form of a statement. The man who utters it is by no means sure of his ground; sometimes he is only puzzled or discouraged. Being a Christian he is not really prepared to deny that a race may be "born again"; being an American he is hardly ready to declare that progress is impossible to any man because of his color.

Such as really wish to understand the facts should inform themselves concerning the educational work done in our industrial schools under the care of the American Church Institute for Negroes. By its results we are willing that the case should be judged. We wonder, by the way, how many Churchmen realize that the institute has gathered in its schools more Negro students than are to be found in Hampton or Tuskegee. It cannot be that our laymen understand this; otherwise they would not give so generously to the latter and ignore the former.

As to the product of these schools—which is the supreme test—the best proof would be to present the man himself; to set him before our readers and give them a chance to measure him. This, fortunately, we can do. There has come into our hands a letter written by a graduate of St. Augustine's School. It was not written for publication. It shows the man as he is. Read it and judge whether you are prepared to condemn the educated Negro:

"I think no fight can be more absorbing than the battle against ignorance. I find myself arriving nearer and nearer to the conclusion that all unhappiness, all failures, all sins, are the results of ignorance somewhere—ignorance of self, ignorance of other people, ignorance of nature, ignorance of God. The task of enlightening seems sometimes to be hopeless, but whatever the discouragement I

am still praying for strength to fight, rather than trying to justify a retreat.

"My people are accused of general incompetency, lack of skill, lack of finish; and, to a certain degree, justly so. The cause of it all is that we do not get the thoroughness of preparation which we ought to have, and too much is expected of us with such poor fundamental training. The high standards of religion, morality and thrift which it has required centuries of development to conceive, are set for us to follow in the strenuous civilization thrust upon us. In the mad rush to keep ahead amid most exacting conditions and under the continual fire of adverse criticism, thousands of us are able to keep the pace, a greater number of thousands become superficial, and a still greater number of thousands, because of unfavorable circumstances on almost every hand, have not courage to make more than a start. The standards are not too high nor the pace too great *per se*. What we want, what we need, and what we must have, is more system, more definiteness and greater thoroughness in our early training.

"We do not seem to be getting these things from the public schools. The denominations wield a large influence through their 'colleges,' but I am unaware of any flourishing system of primary schools belonging to them. Amid other unfavorable conditions I feel that the 'liberal' attitude of the world in general toward most everything, and false notions of liberty promulgated by 'thinkers' of station, are very harmful to the growth of a race of people in the early stages of its freedom. Because the primary schools which we have are failures, barring some exceptions, and because the Church is thorough, systematic and uncompromising in her creed and discipline, there is, I honestly believe, a glorious opportunity for her to be the saviour of a people destined to rise above mediocre usefulness and efficiency. If we get, in our youth, the thoroughness of training which the Church can give, we will shake off the stigma of inefficiency and superficiality.

"I have been laboring here on a mere pittance, and I have done it for a purpose. This purpose was three-fold: First, I wished to demonstrate the fact that an educated Negro is not necessarily 'educated above his people.' Second, I wanted to show that a boy in a country school needs as good a teacher as a boy in a big city school. Environment may necessitate different methods, but the teaching ought to be just as thorough. Third, I desired to prove that a layman of the Church has, in a very great measure, a part in God's plan of salvation, and that the burden of responsibility in the privilege of extending the Kingdom should not rest exclusively upon the shoulders of the ministry. To give my convictions along these lines a practical test, I could see no better field in which to labor than right here in my own community."

A FRESH opportunity for instruction and inspiration is offered to our Church people—especially those of New England—this summer in the Cambridge Conference, which holds its session July 1st to 16th.

Cambridge Conference for Church Work

So successful was the meeting of this Conference last year that the plans then followed are practically readopted, with some additions. There will be morning study classes and lectures dealing with all phases of Church work, under the direction of well-known leaders. The names of Bishops Kinsman and Lloyd, Dr. Hart, Father Officer, Professor Fosbroke, Mr. Rhinelander, Mr. Gardner and others appear upon the programme.

While no doubt the attendance will in large measure be confined to the New England states, it is hoped that this year there will be delegations from other missionary departments with a view to studying the successful methods of this Conference in the hope of establishing like gatherings elsewhere. All information may be obtained from the secretary, Miss E. H. Houghton, 58 Garden Street, Cambridge, Mass.

THE SANCTUARY OF MISSIONS

HOLY SCRIPTURE

WHO has this Book and reads it
not

Doth God Himself despise;
Who reads, but understandeth not,
His soul in darkness lies.

Who understands, but savors not,
He finds no rest in trouble;
Who savors, but obeyeth not,
He hath his judgments double.

Who reads this Book—who under-
stands—

Doth savor and obey;
His soul shall stand at God's right
hand,

In the Great Judgment Day.
—*Old Hymn.*

THANKSGIVINGS

"We thank thee"—

For the quickened realization of
the life that is life indeed which the
Easter Message has brought to us.

For the new doors that are open-
ing in China whereby the Gospel
may reach the lives of its leaders.
(Page 417.)

That we hear the Word of thy
revelation, "every man in his own
tongue wherein we were born."

For the loving personality and
faithful service of James Houston
Eccleston, the oldest member of the
Board of Missions. (Page 381.)

For the promise of peace now ap-
pearing in the distressed land of
Mexico.

For the opportunity of enlarging
the usefulness and power of St.
John's University, Shanghai. (Page
383.)

For the single-hearted and inspir-
ing service of the Bishop of Alaska
and his helpers. (Page 397.)

INTERCESSIONS

"That it may please thee"—

To guide thy Church so that she
may perceive and know what things
she ought to do in Mexico and Cen-
tral America. (Pages 382, 384.)

To move thy people to give to the
Church's mission an increasing sup-
port in proportion to the increasing
opportunity.

To remember for good the Church
in Haiti and the missionary district
of Kyoto, deprived of their bishops.

To direct and prosper the mission-
ary conferences of the coming sum-
mer; to guide all our students pre-
paring for service, and to give them
whole-hearted consecration to their
work.

That all the means employed to
bring home to the minds of Chris-
tians the need of their brethren in
non-Christian lands may be blessed
to the utmost.

PRAYERS

FOR PROTECTION TO MISSIONARIES

ALMIGHTY and everlasting God,
who dost govern all things in
heaven and earth; We commend to
thy fatherly care all whom thou hast
called to take part in the missionary
work of thy Church. Watch over
them, we beseech thee, for good; de-
fend them from all dangers both of
body and soul; from the pestilence
that walketh in darkness and the
sickness that destroyeth at the noon-
day; give thine Angels charge con-
cerning them, and let thy Holy
Spirit rule in their hearts, and pros-
per all their work to the glory of thy
Holy Name; through Jesus Christ
our Lord. *Amen.*

THANKSGIVING FOR THE KING JAMES BIBLE

ALMIGHTY and merciful God,
who alone workest great mar-
vels, and hast not left thyself with-
out witness, giving us thy sacred
word; we praise and bless thee for
this inestimable gift, and especially
at this time for its translation into
our own tongue, wherein we were
born; and for the devout labor of
those holy and humble men of heart
whom thou didst set over this busi-
ness. May we ever hold them in
honor, and use the fruit of their
learning to the nourishment of our
souls and the glory of thy name.
Through Jesus Christ, our Lord.
Amen.

—*The Bishop of Colorado.*



COATZACOALCOS, EASTERN TERMINUS OF THE TEHAUNTEPEC RAILWAY

This picture and the others illustrating the following article are from Mr. Palmer's book, "Central America and Its Problems," published by Moffat, Yard & Co.



A STATION ON THE GUATEMALA CENTRAL

A LAND WITHOUT MISSIONS AT OUR DOOR

By Frederick Palmer, F.R.G.S.

MANY readers of the writer's book, "Central America and Its Problems," have perhaps found it surprising and sensational. If so, the surprise and sensation were in the facts. One is hardly prepared to find populations within two days' sail of New Orleans which are still pagan and enjoy little more opportunity for conversion than the Aztecs before the coming of the Spaniards.

His shock is the more poignant because he feels that this country, through the later interpretations of the Monroe Doctrine, has accepted responsibility before the world for these peoples of the little-known group of small republics between the Mexican and the Panaman border which are least known to ourselves, their protectors, who should know them best.

We are more familiar with Morocco and Thibet than with Guatemala and Honduras. In the past, at least, we have shown more interest in the progress of the modern Egyptians than in the prog-

ress of the Nicaraguans. Central America, the home of one of the most advanced indigenous civilizations which flourished on this continent, has become a source of conventionalized buffoonery, thanks to its many petty revolutions.

This article, which must be too brief to allow of adequate treatment of the subject, takes another point of view. It is the result of a journey made through Central America with the aim of seriously studying conditions. To the author's mind, social and governmental forms in the Central American States deserve just as thorough an analysis as those of Switzerland or Belgium. In a purely practical sense, it is our duty to know our neighbors, even if they do not need our help. These neighbors do need it pitifully. By this I do not mean governmental interference; I mean Christian teaching. Darkest America has been denied the boon which for two generations has been freely given to Darkest Africa.

As a traveller in many lands the au-

thor has seen much of mission work. He has become accustomed in backward countries or in countries which had not yet received Christianity, to look to the mission compound or settlement as an oasis full of hope for better things in a cause which transcended all patriotic limitations or national boundaries. He sought them in Central America in vain. This led to the protest in his book, and he is glad to write this article for *THE SPIRIT OF MISSIONS* about a situation which affected him more deeply than any of its kind that he had ever found.

In any consideration of the five Central American republics, Costa Rica, the most southerly, should be set in a class by itself. It is not a part of Darkest Central America in anything but geographic location. The population of its high valleys and plateaus is almost entirely of white blood, descended from a group of the Spanish settlers who took up rich coffee lands in a region which was very sparsely peopled by Indians.

Here, the churches are well kept instead of crumbling, as in Guatemala and Honduras, and there is stable constitutional government in place of military rule by self-appointed dictators. The Roman Catholic Church is recognized as the State Church, but under a protocol which permits of absolute freedom in religion. I believe that I am perfectly safe in stating that no city of the United States of its size has better public schools, cleaner streets, or more attractive stores than San José, the little capital of Costa Rica. The backward state of the rest of Central America is well illustrated by the fact that there are no electric street cars between the Mexican border and San José.

So our concern is entirely with the other four republics—Guatemala, Salvador, Honduras and Nicaragua. The physical formation of this narrow portion of our continent is that of a fish's back. On either the Pacific or the Atlantic coast are stretches of hot, insalubrious lowland; but in the highlands you sleep under a blanket. Both the climatic conditions and the resources of the soil are

such as to be capable of producing the highest type of human civilization and physical excellence.

Humboldt was right in referring to the highlands of Guatemala, with their vistas of dead volcanic cones melting into the blue distance of the horizon, as the paradise of the New World. When Alvarado, the Spanish conqueror, came he found the valleys occupied by little communities which it was easy to overcome in detail. Of the Maya-Quiché civilization—an offshoot of the Mayan civilization of Mexico falsely called Aztec—which Alvarado found, Keane says, in his "Compendium of Central America":

"At the time of the conquest of Mexico proper, the whole of Yucatan and most of Guatemala, together with parts of Honduras and Nicaragua, were inhabited by a large number of civilized nations, who had, from remote times, formed political states, some of considerable magnitude, but all fairly well organized, with thoroughly constituted forms of government, highly developed social institutions, polytheistic religious systems still mostly at the sacrificial stage, numerous arts and industries, conspicuous among which was architecture of a monumental order, and, lastly, a knowledge of letters showing nearly all the transitions from picture-writing to phonetic symbol, and, as some hold, to a crude alphabetic system."

The Spaniards rarely came as settlers with their families, but mostly as gold hunters and as planters who had use for native labor. The early history of the Church and of Spain's domination in its well-known merits and defects in the days of her vigor I need not recount. It was the same as in the Philippines. At present probably not more than five per cent. of the population of Central America, outside of Costa Rica, is of pure white blood. Perhaps twenty per cent. is of mixed blood and known as *ladinos*. The rest are pure-blooded Indians, descendants of the Maya-Quichés.

When, in 1821, the Spanish yoke fell from Central America, Spain had become a second-class power; she had exhausted the land. The fervent ideal which had



TEGUCIGALPA, THE CAPITAL OF HONDURAS

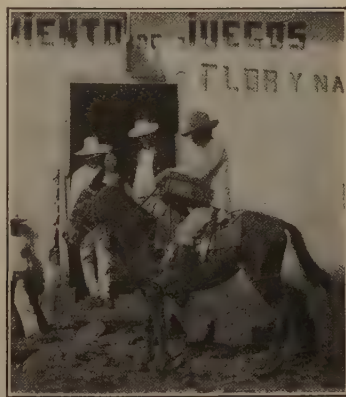
sent forth her discoverers had degenerated into a pursuit of such remnants of profit as remained. Says Hubert Howe Bancroft:

"The *subdelegados*, by means of their *comisarios*, collected the tribute and speculated with it, each being a tyrant who oppressed the Indians at his will. Education was neglected; ignorance prevailed to such an extent that a large portion did not even know the first rudiments of their religion. The poorer Spaniards and the mixed breeds were entirely without education. Indeed, in nearly three centuries not only had the Indians not learned to speak Spanish, but the native Spaniards spoke the six Indian tongues of the province better than their own. . . . In some Indian towns so-called *maestros* were salaried from the community funds of the inhabitants. Such *maestros* could scarcely read and write, and most of them were immoral and given to drunkenness. Of course, no good results could be obtained from such teachers."

It is certain that the population of Central America was less when the Spaniards left in 1821 than when they came, and conditions were worse. It is certain that the population is to-day less

and conditions in many respects worse than in 1821. The *ladinos* have become largely the ruling element. The simple natives of the mountain valleys who suffered from the exactions of the captains-general now suffer from the exactions of the dictatorial governments. A condition of forced labor exists, from which provincial officials profit.

Particularly in Guatemala and Honduras the Roman Catholic Church has lost all of its power. In Guatemala its property has been confiscated. Everywhere its churches are falling into ruin.



A STOP AT A SALVADOREAN INN

There is no religious instruction to take its place: The *ladino* and politician class are largely disciples of agnosticism. No religious teaching is given in such public schools as exist.

The tribes of the valleys still maintain many of their old customs. A native woman of one tribe is distinguished from another by the pattern of her home-woven fabrics. There must be at least a million pure-blooded natives—survivors of that civilization whose splendid ruins call the archæologist—who have no opportunity of receiving Christianity except through the distribution of Bibles by two societies. They cherish their mountain seclusion. They render unto the local officials the things which are Cæsar's. The *ladinos* look down on them. Through centuries of misrule and exploitation they have learned from bitter experience the value of the isolation of their valleys.

It is not surprising that they are suspicious of white men or of men with white blood. Physically they are a vigorous race. I am told that they are extremely loyal and honest, once you have been able to convince them that you will deal fairly with them.

The older generation would be slow to yield to any outside influence; but I witnessed an example of what may be accomplished with the younger generation in

the capital of Honduras. There, Colonel Orizun, a German-trained Chilean officer, had undertaken to establish a thoroughly-trained corps of cadets. The conditions he made were good food, a neat uniform and regular pay—something very unusual in Central America, with whose shoeless and slouchy soldiers we have been made familiar by photographs.

By his drill and exercise within a few months Colonel Orizun had wrought a marvel with the material which has been so often the object of jests by superior races. Over the trails from all parts of Honduras boys were coming on foot, their baggage in a handkerchief, hoping that they, too, might be admitted to that corps where you were regularly fed and regularly paid and where you got square shoulders and a sense of self-respect.

This proved again what opportunity and efficient direction will accomplish. It emphasized in quite another part of the world the belief of President Taft which he made a policy in the Philippines, that it is human nature to respond to kindness and education whenever faithfully, truly and patiently offered.

There was not even one Protestant worker of any denomination in all Central America except at Belize, Honduras, which was British territory, until 1882, when President Rufino Barrios, of Guatemala, as a matter of Liberal politics in his war on the Roman Catholic Church, sent an invitation to the Presbyterian Board, which responded by sending the Rev. John Clark Hill and his wife, who had to flee the country after Barillas, Barrios' successor, came into power. A successor to Mr. Hill was sent later, and the mission still continues in a limited fashion. The American Bible Society's colporteurs distribute Bibles in Spanish; but unfortunately most of the natives do not read Spanish.

The Central America Mission, with headquarters in Paris, Tex., however, has put the Gospel of St. Mark into the tongue of the Quichés, who, so far as I could learn, have shown a very responsive interest; which is significant of what might be accomplished if mission work



CREOLE CHILDREN IN MANAGUA



HONDURAN SOLDIERS GUARDING CONVICTS

Note the contrast between this picture and the one shown below

were thoroughly organized in Central America, after an investigation had been made by those best able to judge how to achieve results.

Personally, I went to Central America to study all political and sociological conditions, and the observations which I have made in this article were incidental to the general purpose of my work. But I came away profoundly impressed with the fact that if there is any neglected field for missions it is certainly in the Central American States.

The Rev. John Clark Hill's experience need not be repeated. Now that we have a permanent diplomatic and consular service we are represented there by highly-

trained and painstaking officials. Our establishment of the Central American Court at Cartago, Costa Rica, for the settlement of differences between the republics—which have been so isolated by their continual warfare that no railroad crosses a single boundary line—was an assumption by our Government of a certain neighborly authority over their affairs. The completion of the Panama Canal and the extension of our interests must bring us into closer relations with all Central America. Never were conditions so favorable as now for beginning a great work in these backward, unfortunate States and never was the demand so pressing.



HONDURAN CADETS AFTER TRAINING BY CHILIAN OFFICERS



STONE ANIMALS LINING THE APPROACH TO THE TOMBS OF THE MING DYNASTY

THE CHURCH IN NANKING: THE LATEST FORWARD MOVEMENT IN THE SHANGHAI DISTRICT

By the Reverend J. M. B. Gill

THAT our Church has celebrated its first Christmas in any new station is a fact worth recording. So you must have a little account of our Christmas Day here in Nanking, the great southern capital of China—a town rich in ancient legends and historic interest, yet not entirely dependent upon a glorious past for its claim upon our sympathy and earnest efforts. To-day it claims a population of three-quarters of a million souls—some-what exaggerated no doubt—and is one of the greatest centres of education in China. It has also a promising business future in the railroad systems which are gradually becoming realities out here.

In March of last year I left Yangchow to take up this work. There was at that time a very encouraging outlook, as we had about twelve communicants residing in Nanking, which would have given us a splendid nucleus. Soon after moving into the Chinese house which we had secured, Mr. Ancell came up from Yangchow and together we started out to find our twelve members. The only result of our search was the rather disconcerting information that every one, for one reason or another, had moved away! How-

ever, after a little, two new communicants were unearthed and the work began. At first there was only a service on Sunday, at which the attendants were the catechist and his wife, our two communicants and myself. In July we opened a small preaching hall, and from that source we have gathered four or five adherents. Two are now ready to be admitted catechumens, and one who had already been baptized in another mission, after receiving the necessary instruction, will be ready for confirmation.

But all this is to lead up to our Christmas Day. We have a little chapel—the “Church in the Lower Room” I call it—very nicely fitted up; but I rather despaired of effecting anything at all in the way of Christmas decorations. In this, however, I overlooked one very prominent trait of the Chinese—their fondness for ornamentation of any kind; for during the week preceding Christmas our catechist, Mr. Lieo, was busy making stars and hoops of evergreen and long chains of gay-colored paper. His enthusiasm was infectious, for the gate-keeper and small table-boy soon joined forces with him, and the materials for decorating were quickly prepared. Some



Chapel with Christmas decorations

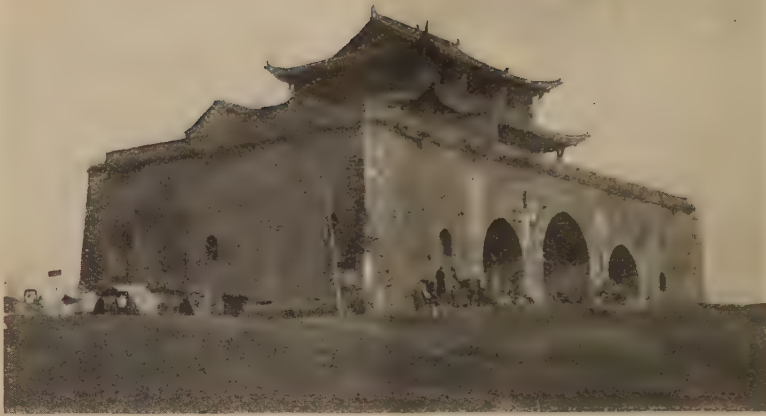
of our enquirers sent in their handiwork to help out. The result, as shown in the picture, is quite creditable and helped not a little in making our service worthy of the occasion.

Christmas morning was as bright and cheerful as one could wish, and at ten o'clock a little congregation of twenty had gathered in the chapel. After Morning Prayer there was a celebration of the Holy Communion with seven communing, and then a very good sermon from the catechist. It would not have seemed at all like Christmas without one of our uplifting Christmas hymns, so notwithstanding the lack of an organ and of musical talent, I started with "Hsiu ting tien shih kao shen chang," which means "Hark! the herald angels sing," and the congregation followed helter-skelter, like sheep taking a fence. Notwithstanding the total lack of tune, time and rhythm it was a joyful noise, and sounded very fine indeed—to one of us at least. The gatekeeper, a typical old heathen, seemed to

feel it incumbent upon him to add something to such a joyful occasion and as the benediction was pronounced he set off a huge string of fire-works just outside the chapel door. A member of another mission here, having heard of this feature of our service, accused us of introducing some unheard-of-piece of ritual.

Being the only foreigner of our mission in Nanking I thought it best to make myself as much of a Chinese as possible, and in lieu of a lonely Christmas dinner I invited the men of the congregation to a Chinese feast. There were eight of us altogether, and it struck me as quite a representative crowd, including a priest, a catechist, a Chinese doctor, a college professor, a student, a hat-maker and a carpenter. This feast brought our little band together and helped them to realize that we are all brethren in the Church. The women, of course, could not come to the feast with the men, so I had the catechist's wife entertain them. Afterwards each was presented with an illustrated Church Calendar in Chinese and went home apparently very happy. I hope some gleam of the real meaning of Christmas was in their minds and some glow of its loving spirit in their hearts.

As we look forward to the New Year's work let me tell something of our hopes and plans for this new station. It is not only a new work as regards the place in which it is being done, but also in its object. That is to say, our principal aim is to reach the better classes of Chinese who have not been reached by other missions here, nor to any appreciable extent by any mission anywhere in China. The lower classes are much easier to touch, and have so far formed the bulk of those brought into the Christian fold. But the time has come when the Church must endeavor to penetrate the higher circles of society, and get into the homes and lives of the business men, the scholars and the gentry. The fact that we who are in the field know that this must inevitably be a long siege and a hard one, full of weary waits and many discouragements, is no sufficient reason for holding off, or being



THE "DRUM TOWER" AT NANKING

Erected in the reign of Hung Wu, founder of the Ming dynasty, 1368 A.D.

content with working along the line of least resistance.

The very presence of these untouched classes; the closed doors of their homes; their idea that we have nothing which they want or need—all these things stand as an ever-present challenge to the faith of the Church and to the power of that Gospel which is given her to preach. It is a work that must be done, and without further delay, and it offers a glorious reward to those who labor for the Lord of Lords and the King of Kings.

The Master has said of those "intending to build a tower" that they first sit down and count the cost. Speaking with all reverence, that is just what our first year here in Nanking stands for—looking over the field; laying plans for our future work; counting the cost, and never losing sight of the prize for which we would labor.

This year's observations and conclusions are somewhat on this order: To reach the upper classes of China we must have a plant which will worthily represent the cause in which we would awaken their interest. This plant must be put down without waiting, as we might in other work, until results demand it, or at

least seem to justify it. In such a work as this the Church must make a venture of faith, not only in prayers and labors but in material things—land, houses and money. Without such an investment there is no possibility of accomplishing our object. And when one thinks of these gentry, literati and clear-headed business men, and sees the wonderful power for good and for the advancement of the cause of Christ which their conversion will bring to bear upon the life of the Chinese nation, it seems that the Church in the homeland must be moved to do great things in the hope of winning these men for Christ.

Think of what the recently aroused interest among our own American business and professional men means in the life of the Church there! If by the grace of God and the power of Christ's Gospel it be given to us to do in a measure the same thing here in Nanking and other places, will it not be worth some years of patient but not idle waiting, and some hopeful investment of our means, that we may be fellow-workers with God in bringing such a glorious vision into the realm of things accomplished for our Master Christ?

THE THIRD CRUISE OF THE *PELICAN*

By Archdeacon Stuck

THE missionary launch *Pelican* had made two long cruises before the summer of 1910, but never one that covered anything like the same extent of Alaskan rivers. Last summer her actual travelling with the bishop on board was nearly 4,000 miles; and altogether, with the bishop and without him, she covered upward of 5,000 miles. Not only was the Yukon River traversed from the international boundary to Holy Cross and back, but she went up all of the principal tributary rivers. Her light draught gives her a great advantage, not only in going up streams that are not navigable at all for larger craft, but in enabling her to avoid the deeper and stronger currents of the main steamboat channels and hug the sand-bars and seek the slack waters. Thus her real speed upstream, as against the large steamers which must stay closely in the deep channels, is greater proportionately than her horse-power.

In his visitations of scattered peoples in a land where travelling facilities are very small, the *Pelican* is of the utmost use to Bishop Rowe; indeed, so greatly has the work in Alaska grown in the last few years that it would be a physical impossibility for the bishop to visit all his

mission stations in one summer unless he had such a craft as this.

A knowledge of the Yukon River system is the key to the knowledge of the greater part of Alaska. The land is well-watered; the Yukon traverses it from end to end and its tributaries stretch far up into the wide regions north and south of the great river itself. All settlements and towns in Alaska are on the rivers, except in the case of mining camps, and even then the chief towns and settlements of people are on the rivers. It is possible to get very near to almost every human habitation in the interior of Alaska by water. With a good gasoline boat, with large fuel-carrying capacity and some convenience for cooking and sleeping, it is thus possible to visit an enormous area of country and a large number of scattered people in the course of one open season, which lasts from June to September, inclusive.

In such a trip as the *Pelican* made last summer there are all sorts of interesting incidents and picturesque scenes. I could tell of the excitement of shooting rapids in the swift upper reaches of the tributary rivers, of grounding on sand-bars and all hands laboring a long time to get off, of bears in the brush along the banks and bears fishing in



PASSENGERS ON THE *PELICAN*—"TWO D.D.s AND TWO M.D.s"

the streams, of eagles swooping down into the water and bringing up salmon in their claws, of swarms of ducks, with their unfledged broods scooting along for dear life as the launch invades their quiet abodes. I could tell of distant lofty mountains that seem never to get nearer as we wind and wind around toward them, of great canyon-like walls through which the rivers flow, and then again of wide, open flats with nothing but fringes of willow and spruce trees to the verge of the horizon. I could tell of streams so swift that it was all the *Pelican* could do to get up them, and of others so slack that when we stopped to adjust the machinery in the gloom of evening, and got turned round by the wind, we could not tell to save our lives which way was upstream and which was downstream, and so had to tie up for the night before we meant to. We had a great argument about that, and I was certain I was right and the bishop was certain he was, and Arthur was on my side and Dr. Loomis was on the bishop's side; but wild horses would not make me tell which way the dawn decided.

I could tell of wonderful sunsets and sunrises, and of days and days when the sun did not rise or set at all, but stayed in the sky all the twenty-four hours. You have heard of the aurora borealis in Alaska, but did you know that we do not have to wait for winter to see it? As soon as we begin to have night at all we see that glory in the sky, and some of the auroras of autumn are the most beautiful of all. There was one that is fixed in my memory. It waved and gleamed around a clear crescent moon in all manner of fantastic banners and streamers and every banner and streamer had a fringe and every fringe was prismatic, and the whole fairy-like scene was reflected and exactly reduplicated in the smooth, still water of the river, so that whether you looked up or down you saw the crescent moon and the lambent fires that played around it. And did you know that there are no such rainbows anywhere else in the world as there are in Alaska? I never knew what a rainbow could be until I came to Alaska.

We were coming up the Yukon on the first day of September—or the last of August, I forget which—and all the afternoon it had been raining hard and the whole heavens were covered with dense clouds. Just at sunset the cloud lifted in the southwest just enough for the last level rays of the sun to shine through, and for one noble instant there sprang up opposite the setting sun and against the black curtain of cloud such a glory as I did not think the earth could show. Two complete bows spanned the heavens, and came right down into the water before us, the inner one far brighter than rainbows are anywhere else than in the north, and the outer one of such amazing brilliance of light and gorgeous pomp of color that I know of nothing with which to compare it. An awe fell on us who saw it, and I thought of the great white throne and of Him that sat thereon, and I felt that this rainbow was fit in its dazzling splendor to encircle the seat of God Himself, as the Apocalypse describes it. For the first time in my life I felt that it was a worthy, and, indeed, an adequate figure. And then the sun sank, and it was gone.

But it was not of great sights and interesting happenings that I sat down to write, full as that long cruise on nearly all the waters of interior Alaska was of them, but rather about some people. I would pick out two places of all those we visited, and one shall be an Indian place and the other a white man's place. If I were choosing places for their romantic situation I should choose the New Rampart House away up on the Porcupine River, the most northerly point we reached; but the Allakaket, on the Koyukuk River, though not so picturesquely set, is of greater interest to American Churchmen because it represents most clearly what it is possible for missionary effort in a remote place and amongst primitive people to accomplish under the blessing of God.

It is just three years since Miss Carter and Miss Heintz took charge of that mission. The Koyukuk natives had never been taught at all, and what little white man's knowledge they had



BISHOP ROWE CONVERSING WITH AN INDIAN AT A RIVER CAMP

The Pelican lies in the foreground up-stream

picked up was largely evil knowledge. When I first went into that country three years before that time, I was the only minister of religion of any sort who had ever been among them. They had borne in the past an ill reputation, these Koyukuk Indians; perhaps amongst all our natives of the interior they had the worst name for violence and blood. Some twenty-five years ago a white man was killed by them for his equipment, and the story of the vengeance that was taken, of the seizing of a little steamboat and the voyage of a posse of miners to the Koyukuk, of the capture and hanging of the murderer, is one of the dramatic incidents of the early days. Sixty years ago the fathers and grandfathers of these men had descended upon the Russian post at Nulato and had massacred the entire population, white and native, including an officer of an English-man-of-war who had left his ship at St. Michael and had come up the Yukon trying to learn something about the fate of Sir John Franklin. It is only fair to say, however, that these two crimes are almost the whole catalogue of native acts of violence in Alaska. It is said that the medicine men were the direct cause of both.

When the mission was built at the Allakaket there were but two or three native cabins at the place. And I was glad to select a new site, for I knew that sooner or later all the natives from the adjacent villages would move to the mission and build there; and since we give them doors and windows when they build we have some word as to the placing and construction of their cabins. It has so turned out. The Koyukuks have built a new village around the mission, and half a mile away, on the other bank of the river, the Kobuks, an Eskimo people who come in from the coast, have built a village that is steadily growing also. This summer the storekeeper from the chief village, ten miles below, has moved up with his store, and now practically everything is centred at the Allakaket.

Anyone who knew these people before the mission came to them, and who knows them now, will testify to the great improvement that even these three years have wrought; to the transformation of the cabins into clean human dwellings, to the increased regard for decency, to the elevation in the character of the adult population, and especially to the great improvement in the condition of



The Pelican lying at Allakaket



The wedding procession



Natives dressed in their best coming to the wedding



"Medicine him much plenty strong!"

the children. Infant mortality has been greatly decreased. That sounds fine, but there are some things that sound fine when you speak of them in general terms that shrink in importance when you go into detail. This does not. There have been thirty-one children born around the mission in the three years since its establishment, and all but one of them are living, and that one was overlaid by its mother and smothered. Before the mission came about half the children died in infancy. Don't you see that if we can take care of these children, if we can *keep them alive*, to begin with, and then train them, as we are doing, to be clean and upright and God-fearing men and women, that there is every good hope for the Koyukuk Indians?

With all my heart I adjure and detest the cynical doctrine one hears so often nowadays that these folk are bound to die off, and the sooner the better. I believe that God has sent us here to save these people alive for Him, and I believe that by His blessing we are doing it. And it is a wonderful joy and encouragement to have clear statistical ground for believing it. What great purpose He may have I know not, but certain I am that some purpose for them He has, and more and more distasteful to my ears grows the talk about two or three dominant races and their inevitable destiny to own the whole earth and swallow up all the little peoples; and it is a

satisfaction to me to see from my reading that the cause of the little peoples is gaining more and more attention and consideration amongst thinking men.

Well, here at the Allakaket is a fight—and every cheering evidence to my eyes of a successful fight—for the salvation and rejuvenation of one tribe. Not all at once, not in one generation, but little by little and with infinite patience and tact, may it be done; with a humble dependence upon God's loving providence in the doing. Never were more gentle and docile people than these sons and grandsons of the ruthless slaughterers of Nulato, as they bend themselves to Miss Carter's steady rule. Her sway is undisputed and almost boundless; I do not think a rebel is in her realm. And the medicine men? Well, there are two ways of dealing with the medicine men. You may argue with them, and lecture to the people about them, and plead for the abolition of all this superstitious business of frantic incantation and pretended wonder-working, or you may take a stand once for all that you will not tolerate the thing, and that it must end. You may treat these Indians as rational beings, capable of weighing evidence and detecting imposture, or you may treat them as children and do their thinking for them and lay down a law that must not be broken. Miss Carter here at the Allakaket and Miss Farthing at Nenana have taken the latter course, and it is a

course I think that a woman can pursue more successfully than a man.

I am no advocate of "Votes for Women," but I have a feeling that all absolute monarchs ought to be women; they are pretty sure to have good ends and not to worry themselves about the logic of their actions in reaching those ends. And the "monstrous regimen of women" has always been endured more patiently than the monstrous regimen of men. Queen Elizabeth was vastly more tyrannical and wilful than Charles I. ever dreamed of being, yet the English canonized the one and decapitated the other. And human nature is much the same under a white skin or a dark one. At any rate these native people submit to the total suppression of the medicine man with a high hand, without much ado, while he lingers long against the forces of persuasion.

We had great doings at the Allakaket on the occasion of the *Pelican's* visit. We had brought two young men with us, one of them resolved to carry off one of the mission workers, and the other came all the way from Texas to help him do it. And the bishop and I were there to see it properly done. For six months the little native choirboys, Indian and Eskimo, had been practising and rehearsing the music, and they sang "The Voice that breathed o'er Eden" and "O Perfect Love" very prettily and sweetly. The people from above and the people from below came in their birch-bark canoes and their Sunday best from the camps where they were fishing, and there was a feast for them afterward and all manner of rejoicing. And when Dr. Burke took his wife away—they will always call her Miss Heintz at the Allakaket I think—there was great lamentation. They will never forget her there, of that I am sure, and it is good to know that she is not lost to the Alaskan mission and to the native people, but has transferred to Fort Yukon her tireless fingers and her devoted heart. Miss Cady has gone from Fort Yukon to the Allakaket to take the vacant place at Miss Carter's side, with the high hopes of all who know her.

I know perfectly well that it is not right to pass by so many places where active and earnest work is going on and pick out the Allakaket again and again. To tell the truth, I had started to write about the Rampart House on the Porcupine, which is not only a very picturesque but a very interesting place. But "out of the fulness of the heart the mouth speaketh," if it speak to any purpose, and St. John's-in-the-Wilderness has a large place in my heart, and will obtrude itself when I sit down to write about missions in Alaska.

The Allakaket is 1,200 miles from the Rampart House, and the other place I want to speak about is 1,000 miles from the Allakaket; so you must make the jump, for there is no time to tell about the great waterways we passed to get from the one to the other, the long, desolate reaches of river with never an inhabitant, the glimpses of distant and yet more distant countries, all wild and barren and silent; no time to stop at Anvik, which is another very interesting place, or in the Chageluk Slough, where live the most primitive people in the interior of Alaska. Here is a cruise of 114 days that it would take a book to tell about; forty-one days of actual continuous travelling to be told of in forty-one minutes. So up the Innoko we go, and then up the Iditerod to the new mining camp of that name, and to its metropolis, Iditerod City. We are as far southwest of the Yukon now as at the Rampart House we were northeast of it; at the other extreme end of the long summer's journey.

And we are face to face with an entirely different claim upon the Alaskan mission, with entirely different people and entirely different conditions. Last winter gold was discovered in paying quantities on several creeks which are tributary to the Iditerod, and in the early spring word came out that the ground was rich enough to justify the expectation of a large camp. All over Alaska the mining industry had been depressed for several years, and men were ready to stampede to new diggings from far and wide. From the States



A STREET IN IDITEROD

too, on the first steamboats of the season, came many men, and soon there had gathered about 3,000 persons, and the town of Iditerod was built. Of course not all these men are miners; there are all sorts of tradesmen and dealers, as well as the usual contingent of those who prey upon the miners, both male and female. But a large proportion of the people who flocked to the new camp are actual miners, experienced in other Alaskan camps and ready to begin mining with the machinery they brought with them. So far it looks as though the expectations of the stampedeers would be realized, and that a new placer camp of first-rate importance has sprung into life. Two or three long streets of one-

story and two-story buildings were already up or going up when we visited the camp, and on every hand we found old acquaintances from other Alaskan diggings, with tradesmen from Fairbanks and Nome, lawyers and doctors. The water-front was alive with little gasoline boats and steamboats, because the river steamers cannot get up so far.

They crowded the courthouse when we held service and listened very intently to the bishop's address. No one knows how to approach these men, how to talk to them, how to appeal to them so well as the bishop, and some of us who have tried to learn of him still envy him his power. Well, here are 3,000 white men, at Iditerod City and the regions around,



One of the flotilla of homemade steamboats at Iditerod

and no church and no minister of religion of any sort, and no gathering together for divine service, and Sunday just like any other day in the week. Can we leave them in that way? Many of them would be quite content to be left in that way, though others are not; but are we doing our duty to Alaska if we neglect this great new concourse of souls? The bishop must have a clergyman for that place next summer. I have promised to take the long trip down there this coming winter and spend as much time as I can with them, but there are half a dozen widely-separated missions that depend upon me for all the services of a clergyman, as well as scattered communities which I visit regularly where no other clergyman is ever seen. We are accustomed to meeting new situations in Alaska, but not since the strike on the Tanana and the magic upspringing of Fairbanks has such a sudden imperative demand been made upon us. Amongst all those people there is no hospital either, and I think that next summer we must build one; so that the bishop is confronted with an immediate prospect of heavy demands upon his exchequer, which I think he must rely upon the generosity of the Church to meet.

And there is the Tanana Crossing, and the patient pleading of Chief Isaac ever rising in my ears, and the feeling that we are bound in the Spirit to go to him also. Are we to open out as the

country opens out? Are we to spread as the people spread? Are we to seize the golden opportunities as they present themselves? I cannot see what else we are here for, and I believe that the Church that sent us here will gladly see that the men and the money are provided for the work that lies to our hands to do.

I could fill a column with statistics about the third cruise of the *Pelican* if it were worth while. Her log teems with dates and figures and hour-averages and revolution-counts and current-estimates and fuel-consumption statistics and all sorts of interesting detail. I could tell how many times we stopped for service at fishing camps of natives, how many times we stopped to deliver mail, how many patients Dr. Burke had when he was with us and how many Dr. Loomis had all through the cruise. It is a great good thing to have a physician with us in such journeys, and if these two young men were not so near and dear to me I could say a deal about their quick sympathy and eagerness to be of use, and of the relief they were able to give in many cases.

The summer is over, and the *Pelican* is taking her long winter rest high up on the bank here at Fort Yukon, and the sled is packed and the snowshoes are re-strung, and the dogs are restless on their chains, and to-morrow we go! And by and by I may send some further word about the new diggings at the Iditerod.



"No one knows how to appeal to them as does the bishop"



BUDDHIST TEMPLE IN THE JAPANESE SCENE

AROUND THE WORLD IN BOSTON

By a Circumnavigator

WHEN President Taft pressed a button in the White House at three o'clock on Saturday, April 22d, and the leaping electricity illuminated the great star hanging over the stage in the auditorium of Mechanics Building, Boston, America's first Missionary Exposition was formally opened. It was a breathless moment for the great multitude which crowded the building from floor to gallery and would have taken up all available standing room but for the vigilance of the anxious fire commissioners. All rose to their feet by a common impulse, cheering the flashing star, and as the band broke into the strains of the "Star Spangled Banner" it was taken up by thousands of voices, in spite of the fact that—like most American crowds—the majority were guiltless of any accurate knowledge of the words.

This was the climax of an interesting meeting which began at 2 o'clock; 8,000 listened to the opening exercises, the chief features of which were the singing of familiar hymns wherein massed choruses and a large band led the audience, and the delivery of brief, pointed addresses by Samuel B. Capen, LL.D., the President of the World in Boston Movement, Bishop Lawrence, of Massachusetts, and Dr. Booker T. Washington.

Dr. Capen told of the growth of the movement, its aims and methods, and introduced to the audience two of the men who are conspicuously responsible for the achievement—the Rev. A. M. Gardner, the general secretary who managed "The Orient in London" and came to this country to handle the present undertaking, and Professor Warner, of Columbia University, who without stint has given his time and ability in planning the

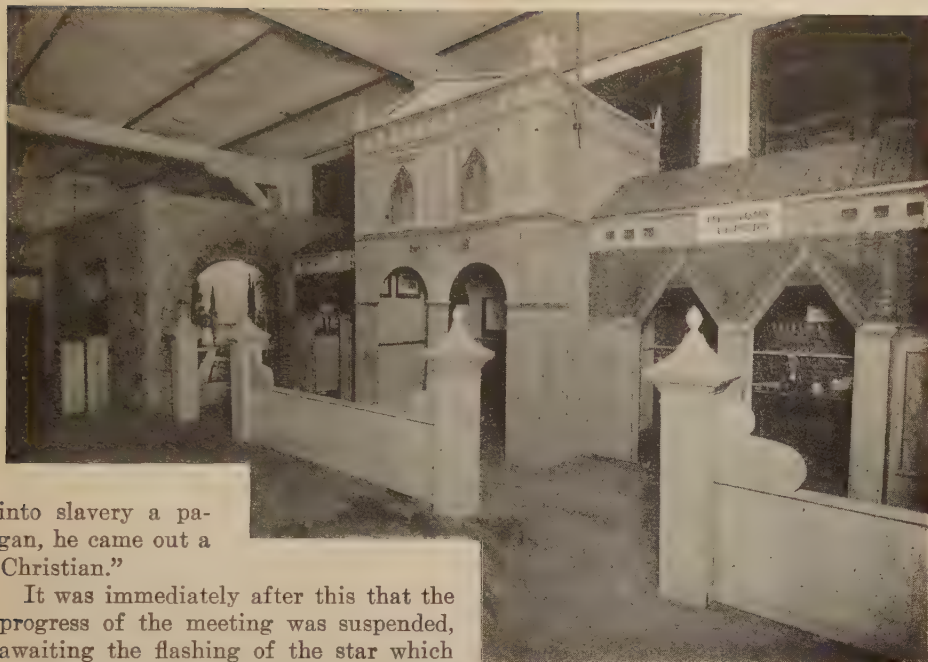
architectural features of the exposition. Dr. Capen urged upon his hearers that they should not regard the exposition as a spectacle—though it would be a great one—or as an intellectual and social opportunity; its value and emphasis he declared were spiritual; its purpose not merely to impart information or awaken interest, but to create enthusiasm, and form in those whom it touched a desire for larger and worthier service. Its one aim, to which all the exhibits, scenes, tableaux and addresses are intended to contribute, is that earnest men and women may determine that the world shall have more of the spirit of Christ, and that the Cross which represents Him shall be lifted higher and shine brighter.

The speakers who followed carried out the idea already enunciated and showed its application in specific ways. Bishop Lawrence emphasized the lessons which the Exposition would teach; its value in removing misapprehensions and creating a truer bond of intelligent sympathy; its means of proving to men not only that the world needs Christ, but that He is being effectively brought to the world.

Everyone was eager to see Booker Washington, though perhaps the eagerness did not altogether result from an appreciation of the work for which he stands. He spoke most forcibly, reminding us that the American Negro was the only black man who had ever been able to look the white man in the face and continue to exist; the only instance of the races residing side by side. "Since you brought him over as a slave," said the speaker, "and made him accompany you because you willed it, he has gone with you wherever you went. A few months ago, when a white man went to the North Pole, a Negro went along." Dr. Washington's concluding words were particularly suggestive. "While recognizing," he said, "the disadvantages, the evils of slavery to both the master and the slave, nevertheless it is true that the black man in America went into slavery a piece of property, he came out a citizen. He went into slavery without fixed habits of industry, he came out a farmer, a skilled mechanic. He went into slavery without a language, he came out speaking the English tongue. He went



WOMEN OF INDIA IN THE PAGEANT OF DARKNESS AND LIGHT



THE LEPER COURT

into slavery a pagan, he came out a Christian."

It was immediately after this that the progress of the meeting was suspended, awaiting the flashing of the star which told that the President of the United States had sent his silent message across the miles that lay between. A congratulatory telegram from Mr. Taft was then read and a fitting response returned.

The audience on being dismissed found its way into the great hall where the exhibits are assembled. It is not too much to say that the first impression of the visitor on entering the hall is that the name of the exposition is not badly chosen, for the world seems indeed to be represented there. One touches elbows with Chinese, Japanese, Hindoos, Burmans, Negroes, Koreans and Mohammedans. Of course they are not the real thing, but they look like it. It is rather remarkable how complete is the illusion as one meets some of these stewards in the dress of the country whose mission work they are presenting. Everywhere there is color, variety, activity, but the crowds which thronged the exposition on its opening day were so great that anything like a careful study of the exhibits was impossible. One saw, however, through one wide doorway, a street in Korea; through another, a Japanese temple with its silent, smiling Buddha; a

turn toward the left brought one into China; while an avenue opening out in another direction led to the Mohammedan lands where Turkish mosque and Arab compound, Bedouin tent and Palestinian house made an illusion which received a sombre touch from the suggestive leper court that lay beyond.

In another direction were to be found the Indians and the Eskimos; beyond these Hawaii and Porto Rico, with straw huts and tropic vegetation. There, too, were the great plains of the West and a real prairie schooner standing in one corner, surrounded with other representations of frontier life. The work of Professor Warner, of Columbia, in planning the internal details of the exposition has been remarkably fine, and the illusions produced by the scenes are sufficiently complete to give one the sense of having seen the reality.

There is nothing dull about the exposition. Everywhere are to be found people ready to make explanations, and in the different scenes illustrations of the methods and customs are constantly going on.

Little Chinese children were learning their alphabet in one booth, while in another two sweet-looking girls in Japanese costume were kneeling and bowing through the tedious "tea ceremony." Indian lads—real Indians this time—were singing near a *tipi*, while a cowboy, not so real, looked on with an interest which the genuine one would have ceased to show. Not only is there "something doing" every minute, but several things at once.

In addition to the exhibits on the first floor there are upstairs in the balcony representations of typical scenes and buildings; a hall of models and another where books and methods are set forth. Indeed there is no phase of missionary life which is not represented somewhere.

The exposition was not finished when this circumnavigator went round the world in Boston, but it was probably better under way than has been any government exposition in recent years, and it will not be long before order and completeness is established throughout. The only lack which one felt was a lack of information. It was not always possible to find out where different things and people were. But that also will doubtless be corrected in the succeeding days. It was interesting to note that our own Church has put forth a handbook as a guide to visitors, telling them where they may find the representations of our Church work, and also showing what things they ought to hear and do.

In addition to the exhibits in the main building, the tableaux in a special hall, the moving pictures in another, and the Pageant of Darkness and Light in the great auditorium were already under way on the first day. The pageant—or at least what this visitor saw of it—was far beyond any expectations which had been formed. It was Queen Kapiolani of Hawaii, in the scene where she defies the fire-goddess Pélé, which the writer had an opportunity to see, and the color, movement and power of the act were really remarkable. It was hard to believe that so large a body of people, chiefly amateurs, were going through their first per-

formance. Beyond a doubt this will be a great feature of the exposition.

Sunday was a remarkable day. Very properly the exposition itself is not open on that day, but also very properly the opportunity is taken to use the afternoons in some instructive and helpful way. The first Sunday was devoted to the older scholars and teachers of the Sunday-schools, who marched in procession from Boston Common, preceded by bands of music and escorted by the Boys' Brigade. It is enough to say that when the head of the procession reached the building the last of it had not yet left the Common, and that between two and three thousand did not get into the building at all.

This is the way in which Boston has begun to attend our first Missionary Exposition, and it bids fair to be the way in which other places will later greet other expositions of the same character; for it is the belief of this globe-trotter that thousands of people will find it worth their while to make this missionary tour of the world—which they may do at any time before May 20th.



Participants representing American Indians and Eskimos in the Pageant of Darkness and Light

THE FORWARD MOVEMENT

CAMPAIGN NOTES

THE Rev. William E. Gardner, Secretary of the Department of New England, reports that many congregational missionary committees are being formed in the New England dioceses. These committees are not only discussing the whole subject, but are making plans for and actually accomplishing the Every-Member Canvass by which each parishioner is made conscious of the existence of the committee, the seriousness of its task, and the importance of sharing in it.

ONE hundred and ninety men of Trinity Church, Watertown, at the annual parish dinner, held just before Lent, voted to undertake as a minimum missionary offering for this year the support of a married missionary, at a cost of \$1,250. The apportionment of the congregation is only about \$500.

ONE of the laymen at Christ Church, Chicago, which has recently adopted the canvass of the congregation and the weekly missionary offering, as suggested in a recent Message of the Board of Missions, says that the application of these methods has produced these results:

“More individuals are pledging than ever before.

More money pledged than ever.

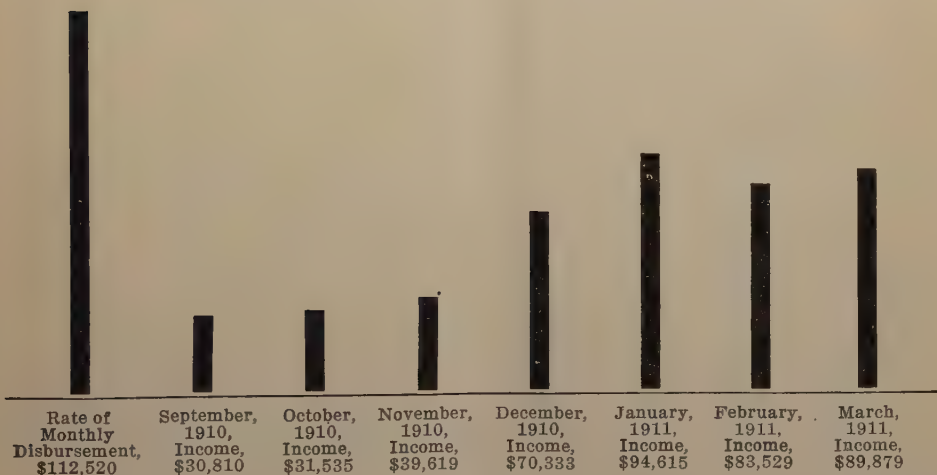
More interested in every department of church work.

More money for parish work than ever.”

From Grace parish, Allentown, Pa., where a canvass was recently inaugurated, comes this message:

THE results so far obtained are very gratifying and encouraging. With no exception the canvassers met everywhere a most cordial reception and a liberal response.

DISBURSEMENTS AND RECEIPTS TO PAY APPROPRIATIONS FOR EACH OF THE FIRST SEVEN MONTHS OF THE FISCAL YEAR



THE rector and three laymen in a mid-western parish have just completed an every-member canvass. They saw 150 people, and secured 75 subscriptions; the minimum amount was 2 cents a week, the maximum amount, \$1 a week. The total subscribed will be four times as much as the amount given last year. The canvass has had a decided educational effect upon the congregation, and has resulted in a deeper interest in all Church work. The rector, in commenting upon the experiment, says: "The whole question, though, is up to the rector; the key of the situation is in his hands. Open confession is good for the soul, and I must confess that my parish would have done better if I had done the same myself."



THE Pennsylvania diocesan missionary committee is planning a mass meeting to be held in the Academy of Music on the Friday before the opening of the diocesan convention. The meeting will be primarily for men, and it is expected that it will be attended by the Pennsylvania deputies to the General Convention, the members of the one hundred or more parochial missionary committees already organized in the diocese, and many other men.



THE Rhode Island diocesan committee for the furtherance of general missions has begun the publication of a brief monthly bulletin. Among the Rhode Island congregations adopting the Forward Movement plans are St. Stephen's and St. John's, Providence, St. John's, Ashton, St. Paul's, Pawtucket, and Christ Church, Lonsdale.

"Are we alive to the possibilities of the every-member weekly offering?" asks the bulletin. "Two cents a week from every communicant would yield a sum 50 per cent. larger than our present apportionment. Three cents a week, if all contributed, would enable us to send to the Board more than double our apportionment; while five cents a week—a very moderate sum, surely—would make Rhode

Island's offerings for missions four times the amount now contributed. Are we satisfied with our present position, or shall we respond to the appeal of the Board of Missions, make the every-member canvass, adopt the weekly offering method, and go forward?"



A COMMITTEE of twenty-one men made a canvass in St. Stephen's parish, Lynn, Mass., in one week, interviewing 149 people, of whom ninety-four agreed to make a subscription for missions on a weekly basis. In each case, the amount subscribed was in excess of the amount given by the subscriber in the preceding year. Some of those who were led to give regularly for missionary support also became regular subscribers for the current expenses. The rector says that the canvass has had a decided educational effect, as manifested by a deeper practical interest in the Church and its work.



DURING January, February and March, Secretary Silver, of the Department of the Southwest, was constantly on the road, visiting in that time sixty-four parishes and missions in fifty-four towns in eight dioceses and missionary districts. In the ninety days he spoke 192 times to congregations, conferences of men, schools and colleges, Sunday-schools and branches of the Woman's Auxiliary.



THE rector of St. Paul's Church, Chattanooga, Tenn., writes that the vestry as a body has recorded its intention to give hearty support to the Church's Mission by means of a house to house, every-member canvass of the parish, the use of the duplex envelope and the giving of the Easter offering. Under the circumstances the rector does not hesitate to assure the Board that the full apportionment, as a minimum, will be in the hands of the Treasurer before July 1st.

DISBURSEMENTS AND RECEIPTS TO PAY APPROPRIATIONS FOR THE FIRST SEVEN MONTHS OF THE FISCAL YEAR SEPTEMBER, 1910—MARCH, 1911

Disbursements to pay appropriations:

\$787,640

Receipts to pay appropriations:

\$440,322

ST. GEORGE'S parish, Kansas City, has adopted the Forward Movement plans. The vestry has charge of the canvass and reports 150 regular subscribers with \$14 a week as the average amount subscribed. This is about three and a half times as much as was ever given before. The Rev. Dr. Brady says: "The plan is working beautifully. I am delighted with the duplex envelope. We shall increase our pledges and offerings every week and every year. The people are giving what they do in spite of a new debt of over \$30,000, with an interest charge of \$1,800. That they should cheerfully and voluntarily triple their missionary offerings is marvellous."

The Forward Movement plans are being adopted in a number of the important Chicago parishes. The same plans are being applied to the Diocesan Mission work. One of the parish papers says:

WHEN all churches in the Diocese of Chicago perfect this system, and start their apportionments flowing into the diocesan treasury in a steady stream, Bishop Anderson and the Diocesan Board of Missions will not be continually facing the problem of paying interest on loans amounting at times to \$20,000, to meet the contingent expense of missions in the Chicago diocese. The same applies to the General Board in New York.

The Rev. Albert Massey, rector of St. Helena's, Kendall County, West Texas, writes:

FOR five years the vestry has devoted one-fourth of all parish income regularly to general and diocesan missions. Each year the contributions sent to the Board are at least four times our apportionment. Every parish subscriber becomes a missionary contributor.

Mr. R. A. Robinson, one of the leading business men of Louisville and a member of the Laymen's Committee of One Hundred, writes concerning the Forward Movement plans:

PRACTICALLY every parish in Louisville pledged last year to double its offerings for foreign missions. I believe St. Andrew's has more than done this. From all reports received the parishes have been much encouraged by increased offerings for current expenses. The number of contributors has largely increased. Enthusiasm and interest have been aroused, and the spiritual life of the parishes has been promoted. Wherever the system has been tried there has been no failure.

THE other day one of the department secretaries met a busy lawyer hurrying to his office. Opening his lawyer's bag, the layman showed the secretary a copy of Mr. John R. Mott's *The Decisive Hour of Christian Missions* among his briefs. "It sets you thinking," said he as he passed on.

AN eastern rector, speaking recently to the congregation of the mission connected with the parish church, remarked that if every communicant of the Church throughout the United States were to give five cents a week for the Church's mission, about \$2,500,000 would be given each year for Church extension. A fortnight later, a young man of very modest means brought him a paper, headed "The Nickel Missionary Society," with a list of the names of twenty-six wage-earners. The salaries of none of them exceed \$50 a month. Each had pledged himself to contribute five cents a week. The number of subscriptions has

since increased to thirty-eight. "I did not ask the young man to do this thing," says the clergyman, "it was purely voluntary on his part. I wish I could get a man of the parish church congregation to undertake a similar work down here. But he has not yet offered, and I don't know just where to find him."

The rector of a Tennessee congregation says:

I WAS delighted to receive your communication and pamphlets regarding the duplex system. If the rectors of parishes fail to urge upon their congregations the importance of missions and provide their vestries with the best workable system for raising missionary funds, it is certainly not the fault of the Board of Missions. I am delighted with the way you have kept in touch with this parish and provided me with necessary information. I am only sorry that so far we have appeared apathetic, but I assure you that several of us are working very hard here developing the missionary spirit, and you may expect our apportionment to be given in full. Our Easter offering is designated for this purpose.

A YEAR ago, at the request of the rector, the vestry of Trinity Church, Asheville, N. C., voted to give its Easter offering for the district work among the mountaineers. The diocesan fund for paying the missionary salaries was short \$500. The rector asked for that amount. The congregation placed it upon the altar on Easter Day. The following November Trinity Church was totally destroyed by fire with little insurance. Nevertheless the congregation last Easter gave its offering for the same work.

The rector of St. John's Church, Boston, in sending a check for the offerings of the congregation, says:

ENCLOSED please find cheque for \$200, which covers a little more than the apportionment for 1910-11 for St. John's Church. I expect to send more later on, as we have introduced the duplex envelopes. I hope we can double

our apportionment. The duplex system is really wonderful in its results, and in addition to all other benefits it is a great relief to the rector, who has had to "work up" the annual offering. It ought to be introduced in every parish and mission.

WHERE THE DUPLEX ENVELOPES ARE GOING

ORDERS for duplex envelopes continue to come to the Board of Missions. Among the congregations recently adopting the plan are:

Albany: Grace, Canton.
 Bethlehem: Grace, Allentown.
 St. Barnabas's, Reading.
 California: Calvary, Santa Cruz.
 Central New York: Epiphany, Trumansburg.
 Chicago: Christ Church, Ottawa.
 Connecticut: St. Paul's, Wallingford.
 Dallas: Good Shepherd, Terrell.
 Delaware: Christ Church, Milford.
 Emmanuel Church, New Castle.
 Erie: St. John's, Franklin.
 Kansas City: Grace, Kansas City.
 Los Angeles: St. Paul's, Ventura.
 Louisiana: St. Mark's, Shreveport.
 Marquette: Christ Church, Calumet.
 Maryland: All Saints', Baltimore.
 Massachusetts: Trinity Church, Concord.
 Michigan: All Saints', Pontiac.
 Nebraska: Trinity Church, Norfolk.
 New Jersey: Trinity Church, Asbury Park.
 Rhode Island: St. Paul's, Pawtucket.
 St. John's, Providence.
 Salina: St. Paul's, Goodland.
 Epiphany, Concordia.
 South Carolina: Trinity Church, Columbia.
 St. Paul's, Summerville.
 Southern Ohio: St. Philip's, Circleville.
 Southern Virginia: Grace, Yorktown.
 Abingdon Church, Gloucester Co.
 Springfield: Trinity Church, Jacksonville.
 Tennessee: Christ Church, Tracy City.
 Texas: Christ Church, Houston.
 Christ Church, Temple.
 Trinity Church, Galveston.
 Virginia: St. George's, Fredericksburg.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The Rev. Mr. Newton writes to us from Valdez, Alaska, on March 20th:

BISHOP ROWE has been with us, and in another month we shall see his face again on his return from the Ketchumstock Indians. It is nearly two years since he was last in these parts, having had long trips in other sections of this vast territory to occupy his time; therefore you can fancy the eagerness of our anticipation and the warmth of his welcome. Quinquagesima Sunday he was in Cordova, having the morning service in the Red Dragon, and at night preaching in Eagles Hall to a very large congregation, such as would have filled the Red Dragon thrice. On the night of February 28th he married Mr. Ziegler. He then made a quick trip to Seward, and was in Valdez March 3d. On the First Sunday in Lent we had a big service in Moose Hall with about two hundred and thirty persons present. We moved the altar and organ to the hall Sunday afternoon, which gave the place a bit of Churchly atmosphere. We had cornet and trombone and a choir of fifteen voices to lead the hymns, of which we sang ten, omitting the canticles. The pastor of the Congregational church omitted his service and was with us. The bishop preached a most stirring and helpful sermon. The Order of Alaskan Moose have been throwing open their hall Sunday nights for an informal gathering of men as a means of courtesy to strangers, in which Alaska abounds, and of brotherly fellowship; therefore after service half of the congregation, both men and women, stayed until 10:30, meeting the bishop, enjoying instrumental music, and listening to some stories of his work from Bishop Rowe.

On March 8th we went to Cordova, where on the Ember Day, Friday, March 10th, the bishop ordained to the diaconate, Eustace Paul Ziegler, who for two years past, as lay-reader, has done such effective work among the men at the Red

Dragon and along the Copper River railway. Sunday, March 12th, we were all together in Cordova and on March 16th Bishop Rowe started inside, spending the Second Sunday in Lent in Chitina, and he is now on the trail with Paul and his dog team.

The new nurses—Misses Eaton and Beebe—came up with Bishop Rowe and are settled and have taken up the work at the Good Samaritan Hospital. The Misses Wygant and Barlow, whose term of duty expired last November, but who kindly stayed on these additional months, left on March 6th and are now resting in southern California, enjoying the contrast in climate and the profusion of flowers and greenness.

* *

Under date of February 3d the Rev. Nathan Matthews writes from Cape Mount, Africa:

“WE are putting cloisters all around the church to keep the rain entirely off the whole of the walls because during the rainy season the inside walls get so very wet—this is due to the mortar used in building having too much lime and sand in it and not enough cement. It is quite an undertaking and means hard work for all of us. We, as you know, have asked for no money for it, but have engaged a stone mason, one of our own communicants, to do the work while I take the boys up the mountain about two days out of a week, and get stones. We have a very nice building stone here, easy to work but not so easy to dig out; then for lime we have gathered shells enough and have made, that is burnt, about forty barrels already; have a kiln burnt now with about five barrels of lime in it. Then we go fishing, and get from selling some of our fish a little to buy cement. I wonder if you could find some one to give us enough to put the roof on the cloisters—it will cost about \$400. This I hope will make our church dry. The church windows and the roof are both needing repairs.”

One of the interested women, not of our own communion, who took a prominent part in the recent Jubilee, permits us to quote the following passage of a letter from a sister of her own, who is working as a missionary in China:

AT Hankow we saw the Episcopal work and it was just a revelation to us of what could be done, if we only had the men and means. They have the very largest and finest school for boys in China. They have any number of smaller day-schools. They have just built a Public Library costing ten thousand gold dollars. They have not stinted the money put into the work, but have gone ahead and done things that were really worthy of the cause and they have the result—three hundred boys in their college, and from the best families in that part of China, and I don't know how many more in the day-schools. Their stations in the three cities of Hankow, Wuchang and Hanyang (they are right across the river from one another) have thirty-four foreign workers, and they are investing brains, money and talent tenfold in the work. They have several churches there with a large membership, a training-school for Bible-women and one for men. They have a big country house, and every provision made for the training of the members, in fact they seem to have every necessary thing perfected to the last degree. And they certainly have been well paid for their investment in the numbers and character of their Christians. If only all our Boards could see the wisdom of *concentration*, instead of scattering poorly-manned stations and a few workers over a large territory, we might expect much greater results. If we are going to do things that are worth spending our time for in China we have got to have the men, the means, and the equipment for properly carrying on the work.

* *

Archdeacon Limric, in charge of the native work in Mexico, sends the following item:

ON Saturday, the 25th day of March, and the Feast of the Incarnation, the bishop and some of his clergy united in the consecration of the new church in

Amecameca, at the foot of the snow-capped volcanoes, Popocatepetl and Ixtaccihuatl. This church building was the gift largely of the priest-in-charge, the Rev. E. Lopez, who made many personal sacrifices to complete this so desirable work. In commemoration of the Incarnation and on the occasion of its celebration, the church is called the Church of the Incarnation. More than two hundred people assembled to take part in the consecration, many of whom were Roman Catholic. The services included: Consecration, Morning Prayer, Baptism, Confirmation, Churching, and Holy Eucharist. The offering was small, because the people are generally poor, but it was desired that the first offering in the new church should be for General Missions, as witnessing to their world-wide obligations. About a hundred of the coins were copper one and two-cent pieces, witnesses of their poverty. I herewith send check for \$2.50, as special offering from the Church of the Incarnation, Amecameca, for General Missions. They had already paid their apportionment for this year.

* *

The Rev. D. T. Huntington writes from the American Church Mission, Ichang, under date of December 12th, 1910:

THE Trade School buildings are coming on finely and I hope we can move before the end of January, though the school building will not be near finished and it is possible that only four out of five of the cottage dormitories will be done. Even so we would be vastly better off than we are now. I shall have a house all to myself, and I am going to write two men whom I met at home, who thought of coming out, to come and form an associate mission. I have an idea of a working order of Chinese monks recruited mainly from the Trade School. Their first work would be teaching trades in the Trade School, but if it grows I see no reason why we should not establish stations out in the mountains where I have been. The country is poor and it would take a monastic order to work it properly. This probably sounds

quite mad to you, but I think it is perfectly feasible. I have talked to two or three of the boys about it and they seem to think well of it, though I do not suppose they realize all it means. I shall start teaching them as soon as we get moved. I said I should have the house to myself, but I doubt if that is true. I have two schemes for the use of two of the rooms. One is to take in a few boys who would start an extra course looking toward Christian work, and especially monastic life. The other is, until we can get money enough for the infirmary, to use one room as a hospital. I hope we shall have the infirmary next year. The worst thing about the Trade School is the high mortality. It is due mainly to the fact that the boys come in with constitutions undermined by hardship, but I think it can be considerably reduced by better quarters and especially better nursing—one of the works for the order.

* *

A letter from our missionary at Wrangell, Alaska, contains the following:

AFTER the evening service I went out for a stroll and my path took me past an Indian home where the father and mother and nearly all of the family are communicants of our Church. The man, a Christian from childhood, had been away to school and was a sort of Booker T. Washington among the people of his village. He works hard, has a fine home, owns the greater part of two fifteen-ton steamboats, and is manager and principal stockholder of the Indian co-operative store. These latter days in Alaska are threatening to wipe out most of his savings. The coming of the Forest Reserve, the coming of fish traps which employ no native labor and certain regulations about hunting, have made it impossible for many of his customers, the primitive Indians, to pay their debts. Some have said to him, "Why do you trust so much?" "These old people must not starve," he replied. "But you will go broke," they urged. "Well, if I do I can work," was his answer.

The wife and mother is a descendant of old Chief Geattle, of Washington, and in spite of years of hard work is as jolly as a school-girl of sixteen. There are in the family four sons and two daughters. As I entered the home all were around the piano singing. Some may say, What a work of imagination—a *piano* in an Indian home! Yes, the mother wanted a piano for the children to use and she determined to earn it. She hung out the sign "Laundry" and the whole family worked, and had fun as they worked. Now they have the piano and it is paid for. They sang most of the familiar hymns and some other songs, and after an hour passed most delightfully I went home thinking of the question so often put by tourists: "Can you really do anything with these poor Indians?" This little peep into the home life of an Indian family is, or should be, a sufficient answer.

* *

Bishop Millspough, of Kansas, writes, saying:

YOU will, I feel quite sure, be interested in this proposition in the interest of church and charity and missionary work.

The citizens, not of our Church, of Wellington, Kan., of 9,000 inhabitants, and 200 miles from our Christ's Hospital here in Topeka, invited me to their city and made this proposition, viz., to give me \$12,000, a beautiful site of six acres one-half mile from the centre of the city, reduced price on light and heat, and \$2,000 a year for charity for three years, if I would build a hospital to cost not less than \$16,000, and manage it.

It was a wonderful proposition, and I have accepted it, as there is no hospital for miles.

The contract is let for \$17,200, and the building is under construction, to be finished in May. I feel sure our friends will help me toward the \$5,200, the difference between the Wellington promise of \$12,000 and the cost of construction, \$17,200. I promised in faith. I shall be deeply grateful for any help.

NEWS AND NOTES

ON March 20th the infirmary of St. Luke's Home, Phenix, Arizona—an open-air sanitarium for the treatment of tuberculosis—was dedicated by Bishop Atwood. The chief address of the day was made by ex-President Roosevelt, who said: "More and more in recent years the Christian Church plays a larger part in our social life because more and more it is acting up to its precepts. Its great future in our country will come in large part from its increased recognition of the obligation upon it, both to the souls and the bodies of men."

The new infirmary is an excellently-equipped institution. Nearly all its rooms are already occupied, as well as the twenty-two tent houses.

IN the death of Bishop DuMoulin, of Niagara, on March 28th, the Canadian Church loses one of its most prominent figures and most earnest and devoted bishops. Two of his sons are in the ministry, the elder being Dean of the Cathedral in Cleveland, O.

Referring to the performances of the Dramatic Club at St. John's College, Shanghai, the acting president writes:

THE Dramatic Club gave an elaborate and highly-appreciated performance on Christmas Eve and such was the demand for admission on that occasion that special tickets had to be issued. Though theatrical performances are probably the most popular form of amusement in China, it is to be regretted that a higher standard of the histrionic art is not aimed at. The Chinese fail to discriminate between pure fun and vulgarity and the hero of a play is generally a cunning schemer. The noble attributes of character are rarely presented and pathos and humor are often conspicuous by their absence. Here is an opportunity for Western educators to do good work;

THE Church Mission of Help is a work recently organized under the presidency of the rector of Trinity Church to aid the wayward Church girls of New York City, by extending protection, sympathy and other possible assistance toward rehabilitation. The society's office is at 37 East Twenty-eighth street, and Miss Emma L. Adams is the executive secretary.

THE Twenty-eighth Annual Conference of the International Missionary Union will meet at Clifton Springs, N. Y., May 31st to June 6th, inclusive. The theme of the conference will be, "The Decisive Hour of Christian Missions." As there have been over twelve hundred members enrolled, it is anticipated that there will be a large number of missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises. None but missionaries can become members of the Union, but the sessions, which are intensely interesting, are open to the public, and the Board of Control extends an earnest invitation to all interested in missions to attend the conference this year. No other gathering offers equal opportunity to meet representatives of so many missionary societies from the various fields throughout the world, as does the Missionary Union Conference, and the privilege of listening to their discussions on present problems is a rare treat, and of inestimable value to students of missions. The Sanitarium entertains the members of the Union free of expense, and others wishing to attend can secure accommodations at the Sanitarium or at private boarding-places in the village. Missionaries and others who contemplate attending the conference will confer a favor if they will notify the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

DR. RUDOLF C. TEUSLER, founder and surgeon-in-chief of St. Luke's Hospital, Tokyo, celebrated on January 22d the tenth anniversary of the establishment of that institution by a dinner to the medical profession of Tokyo. Before the banquet the guests were invited to inspect the hospital and many availed themselves of the opportunity to see the remarkable work which has been done mainly through the efforts of one man.

In responding to the first toast of the evening Dr. Teusler modestly traced the growth of the hospital from the small, entirely unfurnished and unequipped building of 1901 to the present, which sees it supplied with modern plumbing, steam sterilizing plant, dispensary, three operating rooms, an X-ray apparatus, and all the other facilities of a modern institution. The dispensary treats daily about one hundred cases and a large amount of charity work is done in the wards. Dr. Teusler emphasized the fact that the hospital is now almost self-supporting, and said that it was the aim of the staff to make it entirely so within the next few years.

Among others who made addresses were Professor Honda, Surgeon-General of the Imperial Navy; Professor Okada, the ear and throat specialist of the Imperial University, and Mr. C. J. Arnell, Japanese Secretary of the American Embassy. All were unanimous in their appreciation of the work of St. Luke's, especially among the poorer people of the city and surrounding district.



The following statement concerning the funeral of the late Bishop of Haiti is taken from a recent letter:

THE sad news that he was near his last moments had reached all the members of the missionary staff. Some had the time to come and were present when he breathed his last, and all assisted at his funeral. The whole city of Port-au-Prince took part in our grief. The President was not present at the funeral, but he sent, as his representatives, four *aides de camp*, with his *garde d'honneur*, and the musical band of the palace. The

body of the deceased bishop was laid to rest on the very spot where the Church of the Holy Trinity is to be built up again.

OPPORTUNITIES for evangelistic work in the Province of Hupeh are multiplying so rapidly that Bishop Roots recently held a conference of the American and Chinese clergy to consider the situation. People of all classes are more ready to hear the Christian message than ever before. In many places the readiness amounts to eagerness. As a result of some special meetings recently held in Hankow, the names and addresses of 451 persons were handed in with an expression of their desire to come regularly for the study of Christianity. These inquirers are being cared for in the several churches and chapels connected with the Church's mission in Hankow, but the number of workers is quite inadequate to deal with all of them as promptly and as thoroughly as would be desirable. In the district surrounding Hankow and Wuchang there are many smaller cities and hundreds of villages. Here, too, the call for instruction merits a larger response than it is possible for the mission staff to give. One of the most striking features of the whole situation is the eagerness of the student population to hear the Christian message, especially as it bears upon social and national welfare.

The conference of the Hankow clergy was unanimously of the conviction that the ultimate evangelization of the Province of Hupeh depends to a large extent upon the vigor with which the evangelistic work is carried on in the capital city, Wuchang, especially among the educated classes. This work seems to be the duty as well as the opportunity of our own mission, because, for lack of men, no other is at all likely to undertake any new work on a sufficiently large scale. The Church mission also is undermanned, but owing to the strong educational work which has been carried on for a number of years, has an unusually well-trained staff of native workers, who can be still further

supplemented by those whose training is almost complete.

It is hoped soon to begin vigorous work in an unreached district of Wuchang, just inside one of the great city gates. A hostel is to be established near the government law school, where about forty students can be accommodated.



The Rev. Dr. Woodward, of Anking, China, sends this brief message of progress:

WE are getting along famously in Anking. Everything is in fine shape except the men's hospital. Its closing will certainly make it more appreciated when reopened, by the contrast with conditions before and after. The schools are booming, over 100 boarders in both together and nearly as many in the primary day-schools. The new church is getting under roof and is going to be the largest and most architecturally impressive of any yet built in the China mission. It is a great satisfaction to see the capstone of the Anking equipment at last put in place, and so worthily.



MR. W. W. Yen, the son of the late Rev. Y. T. Yen, of our China Mission, and a graduate of St. John's University, Shanghai, has been appointed by the Chinese Imperial Government as Consul-General at Singapore. Mr. Yen was for two years secretary of the Chinese Legation at Washington. After his recall to China he was given an important post in connection with one of the imperial departments at Peking.



MANY graduates of St. John's University, Shanghai, are coming to the United States. The steady increase in their numbers has led to the formation of the "St. John's College Club." The club has begun the publication of the *St. John's Alumni Quarterly* in the belief that "the great influx of St. John's men into the United States of America neces-

sitates the publication of a large periodical to record their life and activities, and to promote a mutual interest and an active fellowship among themselves and with their *alma mater* in China." Through the influence of the Club and its publication their promoters hope that they may be able to maintain for themselves and others "the wholesome and useful training we received within the sacred walls of our Chinese *alma mater*," and live up to the highest ideal of St. John's, namely, "to be sons of Light and followers of Truth." A recent issue of the quarterly bears on its title-page the fact that it is published on "30th Day, 10 Moon, 2d Year of H. I. M. Hsuan Tung." The quarterly may be obtained in this country from Mr. Yoeh-Liang Tong, 714 Yale Station, New Haven, Conn.



THE King of England exercises authority over a greater number of Mohammedans than any other earthly ruler. The Central Board of Missions of the Church of England is convinced of the duty of the Church of England as a whole to give larger consideration to mission work among Mohammedans, and to strengthen what is already being done in that direction. It urges renewed efforts with the least possible delay to evangelize the pagan tribes of West Africa, which are now being threatened with Islam. Practically every Mohammedan trader who establishes business relations with the African tribes becomes a missionary of Mohammedanism.



A NEW church was opened in Mullen, Neb., by Bishop Beecher last month. There are less than a hundred people in the place and the visitation was on Monday morning, yet seventy were in church and the stores and both banks were closed in honor of the bishop's visit and the opening of the new church. He baptized a class of ten, consisting chiefly of adults.

A SMALL indication of the spreading interest in missionary work is seen in a letter recently received by the treasurer. It enclosed a check for \$3 from the employee of a business house on William Street, New York City, with the explanation that the money had been deposited in a mite-box by some of the young people in the office. They were inspired to do this by attending the noon-day services at Old Trinity. "Although we are not all Episcopalians," said the writer, "we believe it is a good thing to keep Lent and give some of our pennies for His work."

When a bishop of the Church arrives in an Arizona mining town, the event is distinctly a matter of importance.

THE *Daily Silver Belt*, of Globe, Ariz., lays before its readers many details of the recent visit of Bishop Atwood. "On his arrival he was met by the rector," we are told, "and was escorted to the Dominion Hotel, where he registered and was assigned a room and then the two walked democratically down Broad Street to a Chinese restaurant, where the eminent divine dined sumptuously on a steak, fried potatoes, a hot bun and weak tea, for which the charge was 40 cents, which he promptly paid. Picking up his change he wended his way back to the hotel and sought repose in anticipation of a strenuous day in Globe to-day."

"Inasmuch as it was the first visit to Globe of the recently elevated first Bishop of Arizona, those not of the Church, yet knowing the tendency of Episcopalians to formality, looked for a more ceremonious welcome to be extended toward the exalted guest and those who knew or were made aware of the almost utter absence of formality were surprised. Some were chagrined."

The Rev. C. E. Snively writes from La Gloria, Cuba:

ALL of our work is coming along finely, especially the work at La Gloria. Only a little over a year ago we had

only seventeen communicants here, now fifty-nine. Then no Sunday-school, now one of forty scholars, and there are only forty-six children around here. We also have a Woman's Auxiliary of twenty members and a sewing-school with twelve members.

President Tucker writes from St. Paul's College, Tokyo:

WE are just in the midst of examinations. Seventy boys have been successful in the Middle School and will receive their diplomas on Monday. Two of them are candidates for the Divinity-school, and there will be probably one or two more later on. We sent out quite a good graduating class from the *Shisei Gakko*. The results of the entrance examination to the government normal college have just been announced. One of our students, recently baptized, came out with honors. The Chinese school is really doing a remarkable work for the Chinese of Tokyo, and I am in constant receipt of letters from all kinds of people expressing their appreciation.

THE Central Board of Missions of the Church of England has recorded its conviction that the drink traffic in West Africa is a serious hindrance to the advance of Christianity. It urges international action in the restriction of the traffic, not only by placing the trade under effective supervision and control, and establishing prohibited zones, but also by discouraging the present system of using spirits for barter among tribes where there is no cash currency.

ON Thursday, April 6th, at La Grange, Ga., Bishop Nelson laid the cornerstone of the hospital and workers' home, which is intended to enlarge the diocesan settlement work being done among the mill hands. The Hon. Hoke Smith, governor-elect of Georgia, made the address.



Lesson IX.

Picture 1



Lesson IX.

Picture 2



Lesson IX.
(420)

Picture 3



Lesson IX.

Picture 4

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address all correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

A MISSIONARY LESSON

General Subject: "Missions on Our Side of the World."

(PREVIOUS LESSONS: *Introduction*, September, 1910; *The Indians*, October, 1910; *Going to the Coast*, November, 1910; *Alaska*, December, 1910; *Mexico*, January, 1911; *Brazil*, February, 1911; *Cuba and Porto Rico*, March, 1911; April, *The Church in the Canal Zone*.)

Lesson No. 9: "The Negroes in the South."

THE lesson in this issue and in that for June will be on the Negro in the South.

In order to teach this lesson effectively send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet 709, "The Church among the Negroes."

The editor has received so many favorable comments on the effectiveness of the Panama Lesson in the April issue that he has decided to follow the same method in the lesson on the work among the Negroes.

This material, therefore, is arranged according to the length of time that the teachers are willing to give to the lesson:

Ten minutes once a month,

Ten minutes once a week,

Forty minutes once a month.

Each teacher should read carefully the material given in each of the three sections, even though she uses only one section.

Wherever the idea of the missionary journey is being followed, trace on the *Map* the trip from Colon, Panama, to Savannah, Georgia. We stop here not because we intend to visit any particular Negro mission, but because we mean to take the train for Raleigh, N. C., where in our next lesson we shall visit St. Augustine's School, one of our most interesting Negro missions. On our way through the country we will see the Negro, his school, his home and his church.

There are many possible *points of contact*. The following questions suggest some of them. From them select

the one that will serve best to open the subject to your class:

Why was the Civil War fought?

Where and how do we get the cotton from which cloth is made?

(Bring to the class if possible a cotton boll.) The point to bring out in the question is that the Negroes pick, by hand, almost all the cotton.

If there are any Negro children familiar to the class, start the lesson by asking:

Why does . . . have a black skin when yours is white? The answer should emphasize that his forefathers came from Africa where the black race live.

If none of these questions are satisfactory use a review question as a form of contact, viz.:

What place did we visit in the last lesson?

What places are left on our side of the world that we have not visited?

The *aim* of the lesson, which the teacher should have clearly in mind regardless of the length of time given is: *to show how much the Negroes in the South need our help*. All of the above points are necessary and applicable to any of the following outlines:

I.

A TEN-MINUTE LESSON ONCE A MONTH

Having approached the subject by one of the point of contact questions given above, trace on the map the steamship journey from Colon to Savannah and then by rail to Raleigh.

Produce Picture 1 and say: As we travel along we notice that there are

many black people. These used to be slaves, but since the great Civil War they have been free. There are a great many millions of them, and many of them are poor and need our help. Here is one of their homes.

Sometimes in a little tumble-down house like this many brothers and sisters live. They go to school, but there are so many children and so few schools that there is not room for all.

Show picture on page 10 of pamphlet 709. Here is one school so crowded that some of the classes study and recite in the hall. (See picture 4.) This is something we should help, for these boys and girls enjoy school and are very anxious to have a good education and become good citizens.

Here in picture 2 you see them saluting the flag, thereby proclaiming their desire to be loyal and true to all that is good and upright.

In this picture (3) you see one of their churches. It is not like some of our beautiful churches, but it is the best the Negroes can have until we help them to have better.

By brief questions draw out (1) that in the South are many Negroes who need our help; (2) we can teach them to build better homes; (3) we can help them to get a good education; (4) we can help them to provide better churches.

In the next lesson we will see what our Church is doing at St. Augustine's School to help the Negro to have better homes, schools and churches.

II.

A TEN-MINUTE LESSON AT THE END OF EACH REGULAR LESSON

The following outline of the lesson is divided into four sections. One section should be studied each Sunday of the month. As the lesson covers four Sundays, always connect each section with the other sections by using such questions as:

What missionary work are we studying during the Sundays of the month? or

What did we learn about the Negroes last Sunday?

LESSON OUTLINE

I. The Negro in Slavery

Why was the Negro in slavery?

Why would you dislike to be a slave?

How did the masters help their slaves?

Who was the first Negro minister of the Church?

Why do many Negroes have poor homes?

II. The Negroes' School

Find Mr. Perry in the picture on page 10 of pamphlet 709, and tell what he is trying to do for these boys and girls.

If you lived in the South which would you want to be: a storekeeper or a school teacher? Why?

Name the different kinds of schools needed by the Negroes.

III. Negro Leaders

What do the Negroes need?

Tell about the work of Archdeacon Delaney.

If you were a clergyman in the South name all the things you could do to help the Negro besides preach on Sunday.

IV. The Negroes' Church

What does the Rev. Mr. Quarles try to teach his people?

Tell the three things that a graduate of St. Paul's School had to show for his earnings.

Look at picture 3 and the picture on page 2 of pamphlet No. 709, and mention the things that we can do to help the Negro in the South.

On the first Sunday of the month in teaching Section I give considerable attention to the subject of slavery. Starting with the point of contact question draw out that they were brought from Africa against their will and made to work in a strange land and for a strange people. Make clear to the class that slavery prevented the Negro from having ambition, and that is one of the reasons why so many even to-day are living in little rude houses.

Use picture 1 and bring in a cotton boll to illustrate how the Negro picks cotton.

In teaching Section II the story of Mr. Perry can be made an assignment and a scholar asked to bring in a description of Mr. Perry's work and that of his son, which explain the picture on page 10 of the pamphlet. From this concrete example the various kinds of schools needed can be named: kindergarten, parochial, public, night, industrial, medical and theological.

Next, one of the greatest needs should be emphasized by showing picture 4, and

finally try to have each member of the class imagine himself in the South and identifying himself with some activity that has for its end helping the Negro rather than making money.

In teaching Section III try to impress the fact that *leaders* are the most important in any successful work. A good baseball game, an army, a good school all depend on good leaders. This whole section could be treated as an assignment, and one scholar asked to bring in a report on "Negro Leadership." The basis for this report could be the material in the pamphlet and something about Mr. Booker T. Washington, of Tuskegee.

Care should be taken that the class realizes the great opportunity which the Negro clergyman has to lead.

In teaching Section IV start the class by asking some scholar who has read the pamphlet to describe how the Rev. Mr. Quarles reaches his people. Have another tell the story (page II, pamphlet 709) of the graduate of St. Paul's. The contrast of picture 3 and the one on page 2 of the pamphlet should draw out many suggestions. We should help these Negroes to have better churches because (1) a beautiful church is what we should provide for God's house; (2) if the church is beautiful they will try to make their homes more beautiful; (3) a beautiful church and a better home will cause them to grow into better men and women.

All of the pictures, and other pictures brought in by members of the class, should be mounted in the class book.

III.

A FORTY-MINUTE LESSON ONCE A MONTH

With the whole period at her disposal the teacher should use the assignment method. The lesson on the Negroes is a good one for this because each class can obtain much additional material from current magazines and at libraries beside the pamphlet suggested in this lesson.

Four members of the class should be selected and a section of the above outline assigned to each.

1. The Negro in Slavery.
2. The Negroes' Schools.
3. The Negro Leaders.
4. The Negroes' Churches.

The teacher should see that each assignment brings out a special point so that at the conclusion of the lesson the class will have clearly in mind the following facts drawn from the four reports:

1. Many masters, and oftener the mistresses, took special care of the spiritual needs of their slaves. They taught them from the Bible regularly and brought them to baptism and confirmation. After the war these plantation homes were broken up and the Negroes lost this care and were untrained to help themselves.

Therefore the Negro, since the war, has had great need of

2. *Schools of all kinds:*—

Kindergarten to give the little children the right start;

Parochial because of the lack of public schools and because the clergyman and his helpers are often the best qualified people in the community to teach the young;

Night schools because so many of the Negro boys and girls must earn their living at the same time that they try to get an education;

Industrial schools because the Negro, both man and woman, must be a trained worker to be self-respecting and a desirable citizen.

Colleges and Theological schools because the Negroes must have well-trained leaders.

3. Negro leaders; who they are and what they are trying to do.

4. Negro churches; why they need them and how the Negroes are trying to build them.

PROMISE OF NEXT LESSON

The next lesson will describe what the Church is doing for the Negro in one of the great industrial schools, St. Augustine's, Raleigh. For material for this lesson send to Church Missions House, 281 Fourth Avenue, New York, for pamphlet No. 710, "The Black Man's Chance."

Classes giving forty minutes to the lesson need six copies (one for the teacher, one for each of the four assignments and one for the class book). Classes giving ten minutes need only two copies (one for the teacher and one for the class book).

IN THE CANAL ZONE



ONE of the interesting features of Bishop Knight's recent visitation to the Canal Zone was his visit to St. Stephen's church at New Gatun. This was built for the West Indians—that is to say, the English-speaking colored people who have come from the West Indies to take part in building the canal. A considerable proportion of these are members of the Church of England and naturally come under our care.

New Gatun is a part of the town of Gatun created by the influx of laborers who work on the locks located in the neighborhood. It is not a temporary settlement, however, for the care and management of the locks will make necessary the continued residence of a large number of people even after the canal is finished. Here therefore it seemed desirable to create a permanent establishment.

The church building will seat about five hundred people, and a considerable part of the cost of its construction has

been provided by the people themselves. As the Canal Commission furnished all the material at cost, a very large saving was possible. There is still a debt of \$2,200 resting upon the property, but this unquestionably will be paid off at an early date. In order, however, to return to the Canal Commission that which it had advanced in material, it was necessary for a cash payment to be made, which the Board of Missions has done with the understanding that the congregation is to raise and refund the money.

The clergyman in charge of the work is the Rev. J. F. Griffith, a graduate of Payne Divinity School, Petersburg, Va. The accompanying photograph was taken at the time of the Episcopal visitation on January 22d, at which time thirty-three candidates, all adults, were presented for confirmation. A rectory, part of which is visible at the right of the picture, has been built by the congregation.

BISHOP WILLIAMS, of Nebraska, recently appointed a diocesan committee on missions to enlist the Nebraska people in more vigorous efforts on behalf of the Church's general work. Every one of the seven clergymen and nine laymen originally selected by the bishop accepted his call to service. The committee is urging, wherever practicable, the plan of the every-member canvass and the weekly offering. Beyond its adoption of these new methods, however, "the ideal aimed at is to get every adherent of the Church thinking about missions, praying for missions, and giving for missions regularly and faithfully. This is the great Forward Movement. It is evident that this contemplates an educational campaign in missionary needs, opportunities and obligations." The committee has divided the diocese into five districts centring about Omaha, Lincoln, Central City, Nebraska City and Norfolk.

MEETING OF THE EXECUTIVE COMMITTEE

THE Executive Committee of the Board of Missions spent two busy days at the Missions House on April 20th to 21st. The bulk of its work consisted in the consideration of the yearly schedules of appropriations to the various fields. The entire area of the Church's mission was carefully gone over and recommendations prepared to be presented to the Board for its final action.

It is worthy of note that practically every missionary bishop, and indeed almost every missionary post, is urging upon the Church more generous support of its work. This indicates that everywhere the workers believe themselves to be facing great opportunities for the Church and are anxious lest financial aid shall lag so far behind as to prevent the seizing of them. Of course the Executive Committee was not able to recommend the appropriation of all that was asked, nor even to make any very large advance, yet it was cheered by the report that the Church is doing somewhat better in the matter of offerings, and is encouraged to look forward to the day when her gifts shall be more nearly in proportion to the blessings God has bestowed upon her.

Other than the consideration of the appropriations the chief items of business were the appointment of Miss Katharine E. Scott as a teacher at St. Hilda's School in the District of Hankow, China, and the nomination by the President and election by the committee of the Rev. Arthur P. Gray to take the work of the former Educational Secretary.

The committee adjourned, to meet again on May 2d, the day preceding the meeting of the Board.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

On March 10th Bishop Rowe ordained Mr. Eustace P. Ziegler to the diaconate in the church at Cordova.

Miss Elizabeth M. Deane, deaconess, has resigned, to take effect on August 31st, and Miss A. A. Green has resigned, to take effect in July. Both are stationed at Nenana.

Miss Anna Cora Eaton, who sailed from Seattle by the steamer "Alameda" on February 24th, arrived at Valdez on March 1st.

Haiti

The Rev. Pierre E. Jones, returning after leave of absence, sailed from New York by the steamer "Prinz der Nederland" on April 7th and arrived at Port-au-Prince on the 13th.

Honolulu

The Rev. John Knox Bodel and wife, who sailed from San Francisco on January 9th, arrived at Honolulu on the 15th.

Hankow

The Rev. Mei Peng Kwei, the oldest Chinese clergyman in the Hankow District, died at Shasi on February 5th, having served that station for the past twenty years.

Dr. Harry B. Taylor, who is to take a special course in the London School of Tropical Medicine, sailed from New York by the steamer "St. Louis" on April 22d.

At the meeting of the Executive Committee on April 20th, in accordance with the request of Bishop Roots, Miss Katharine E. Scott, of Baltimore, Md., was appointed as a woman worker in the District of Hankow.

The Rev. Albert Seth Cooper, returning after leave of absence, left Philadelphia on April 18th and sailed from San Francisco by the "Nippon Maru" on the 26th.

The Rev. John Clark Dean, having retired from service in the Hankow District, sailed from Shanghai by the steamer "China" on April 3d. Mrs. Dean and child left Shanghai by the "Tenyo Maru" on February 27th.

Shanghai

The Rev. Joseph L. Meade, Jr., having been obliged to return on account of ill health, sailed from Shanghai by the "Tenyo Maru" on February 27th; arrived at San Francisco on March 22d and reached his home, Birmingham, Ala., on April 10th.

Mr. and Mrs. S. E. Smalley, on regular furlough, sailed from Shanghai by the "Iyo Maru" on March 9th.

Miss Mary A. Hill and Miss Elizabeth Nichols, who sailed from San Francisco on January 28th, arrived at Shanghai on February 22d. Miss Hill is to be stationed at Tsingpoo and Miss Nichols at Shanghai.

The Philippines

Miss Frances Crosby Buffington and the Rev. George C. Bartter were married by Bishop Brent in the cathedral at Manila on April 18th. They sailed from Hong Kong by the steamer "Empress of India" on April 29th for Vancouver.

The Rev. Robert T. McCutchen and wife, who sailed from San Francisco on January 28th, arrived at Manila on February 22d. Mr. McCutchen is to have charge of the Rev. Mr. Bartter's work while he is on furlough.

Tokyo

Miss Caroline M. Scher schewsky, returning after furlough, sailed from San Francisco by the steamer "Asia" on March 15th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 692 Genesee Street, Utica, N. Y.

III. Rev. Thomas J. Garland, Church House, Philadelphia, Pa.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

Brazil

Rev. W. M. M. Thomas.

China

Shanghai:

Deaconess T. L. Paine.

Hankow:

Rev. Amos Goddard, of Shasi.

Deaconess Gertrude Stewart, of Hankow.

Japan

Tokyo:

Rev. R. W. Andrews, of Akita.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.



THE Diocese of Harrisburg has undertaken an interesting experiment in publishing its diocesan paper in the usual form of a daily paper. Looking at it from a distance, one might think it was the *Harrisburg Statesman*, or the *Harrisburg Herald*, or the *Harrisburg Daily Tribune*. When one comes to read the "scare headlines," however, he finds that the articles deal with such subjects as these: "Notable Growth of Diocese in First Five Years of Life"; "Men and Religion Campaign Planned"; "This Diocese has Woman's Missionary Jubilee Convention"; "Some New Bishops and New Dioceses"; "Williamsport Has New Archdeacon"; "Does Missionary Generosity Mean Parish Poverty?"; "Produces Two Men for Holy Orders"; "Nineteen Dollars Given per Member"; "Energetic Forward Movement Inaugurated by Board of Missions."

The editor of the *Harrisburg Churchman* is one of the leading clergymen of the diocese, who, prior to his ordination, was a prominent newspaper man in Pennsylvania. Many another diocese might follow Harrisburg's example with great advantage.

THE WOMAN'S AUXILIARY

To the Board of Missions



"As we wander down the pretty drive, past the kitchen door, we come to the old-time stables"

THE MARY JOSEPHINE HOOKER SCHOOL FOR GIRLS IN THE CITY OF MEXICO

THE Mary Josephine Hooker School for Girls was established by the good woman whose name it bears soon after she came to Mexico, thirty-five years ago. For nearly twenty years it has been under Miss Henrietta Driggs, whose principal interest centres in the school and in the promotion of the temporal and eternal welfare of the girls entrusted to her care.

For a long time the school was located in Mina Street, not far from the heart of this great capital, but over two years ago it was removed to its present abode in the suburban town of Popotla. This is one of the many charming suburbs of the city, so near that it is reached in less than thirty minutes from the centre of the town by the electric cars which every six minutes pass the door. The change from

the unhealthy surroundings on Mina Street can clearly be seen in the round, rosy faces of the girls.

About a hundred yards from the school is the famous "*Arbol de la Noche Triste*," "the Tree of the Dismal Night," which is preserved by the government with great care, as it is one of the landmarks of the conquest. According to tradition and also to the most reliable historic sources, on the night of July 1, 1520, Cortez, when routed by the Aztecs and forced out of the city, in the depths of despair, with a tempest raging about him, sat down beneath this venerable tree and wept.

A high iron fence shuts the school in from the outside world, but this is cut by a big gate which stands hospitably open during the day and lets many a friendly visitor into a shady, flower-girt front

yard through which a broad driveway runs, leading about the house to the carriage-house and stables of the proprietors of other days. The school is very much crowded, as the house is not large, but as we wander down the pretty drive, past the kitchen door and the stone wash sinks, we come to the old-time stables. There are two rooms, besides the carriage-house, which were doubtless the stalls in other days, but their aspect is entirely changed, for clean and sweet, with somewhat battered school furniture, they are the homes of happy classes of children, who rise as we approach and stand, as is the custom in this land where courtesy seems to be an inherent virtue, until we bid them good-by. The carriage-house is also utilized as a school-room, and with its wide-open doors it presents a very cheerful and hospitable appearance.

Passing around the other side of the house, we come upon some funny little plots of garden truck, the work of the girls, who delight in their garden beds. As we ascend the steps which lead to the office we find a quiet class working busily away in the covered outer corridor, for class room is at a premium in this temporary home of the school. The office is

but a portion of the bed-room of the principal, and is divided from it by a long screen. The chapel itself, once the morning service is over, is converted into a school-room for the older girls. It is a neat room, with a crude altar and lectern, and there the children in their pretty white scarfs gather every morning, forming a beautiful picture of devotion as they march down the garden in the bright Mexican morning sunshine. The service is led by the Rev. Mr. Carrion, one of the native clergymen, who goes out from the city for this service. When it is finished a curtain falls to shut off the altar from the school-room.

There are six classes in the school. Five of these we have discovered, the sixth we come upon in the dining-room, seated in small chairs about a kindergarten table. The ages of the girls range from six to twenty, and one grade will have all sorts and sizes and as much variety in ages. The work is carried on in Spanish, according to the curriculum prescribed by the government for public schools. A government examiner presides at the yearly examinations and passes upon what has been done. A pupil on completing the six grades is prepared



The girls in their white scarfs on the way to chapel

to enter the government normal schools. It is a dream of Miss Driggs that some day, in new buildings, with plenty of room and up-to-date furnishings and appliances, the girls can get all they need without sending them elsewhere. Miss Driggs teaches English in all classes. This work occupies her time from nine o'clock till noon.

The girls in the school as a rule do not come from the highest stations of life, but at the same time from very respectable families of the middle class. They are for the most part from the homes of people of the Episcopal congregations of the city and a number of the States of the Republic. Those from a distance come mostly from the simple yet honest homes of farmers or ranchmen. Where the parents are able to pay something a nominal monthly charge is made. The largest amount paid by any child is \$15 Mexican currency, which is about \$7.50 in the currency of the United States.

While the children come from respectable families there is much to be desired in the way of moral training. The school aims to take away low moral standards and to give them instead exalted ones. The chaplain gives a lesson in moral training every Wednesday morning, and Friday morning the pupils are taught the Catechism. A Sunday-school is held every Sunday afternoon, when a course of Bible study is carried on by the principal. The parish church, St. Peter's, is too far away for the girls to attend the Sunday services, though a few of the older girls attend and sing in the choir.

Some people may wish to know what careers are open to the girls of Mexico, aside from that of marriage. This the principal of the Hooker School never discourages when a good opportunity presents itself; for she knows that not through the invasion of the marts of trade by women must the regeneration of Mexico come at last, but through the establishment of clean, honest, Christian homes. But many more opportunities of earning a livelihood exist to-day than existed a few years since. In the capital girls are employed in almost as many pursuits



THE CHAPEL SCHOOLROOM

as in the United States. They are serving as bookkeepers, stenographers, clerks and office girls. This may not be true to any great extent in the less cosmopolitan places in this Republic, but Mexico City has advanced wonderfully in the past ten years, and along with this progress has come the broader view of woman's sphere and place in the economy of the world. Not long ago a girl could not have secured a place in a store or office, now there are hundreds of girls employed in the great mercantile houses, who are making a good living and contributing to the support of their home folks, without losing the respect of any one. So much seems to have been accomplished by the coming in of Americans.

Saying all this we can realize that there is much to think out for the girls, but when we see what the school has already done, the outlook is encouraging.

Miss Driggs shall tell in her own words of some of her Mexican children:

"Many are holding good positions, others are teaching, and lately a new door has been opened to us in the hospital in Guadalajara. We have sent two girls there to be trained as nurses. All of this exercises a leavening influence in favor of the Church and its teachings.

"I must tell you of one of the smaller girls, who is but thirteen. She began taking lessons on the organ only a short

time since, and already plays all the chants and hymns for the services. She is really a little prodigy. I believe that we can plainly see now in what direction she should be educated. She will probably turn out a music teacher. Another, who has been studying in Tolucca, has just graduated, and will have one of the mission schools under the Rev. Samuel Salinas in Hidalgo. Another of our girls is the wife of Mr. Salinas. In 'The Shepherd Lad of Hidalgo,' written by our good Bishop Aves in the February number of *THE SPIRIT OF MISSIONS*, you will see the picture of the house where my 'little Sarita' (as in years gone by I called her) lives; now no longer my 'little Sarita,' but Mrs. Salinas, the mother of five dear children. Lately one of the

former girls has come back to us, not as a pupil but to be under our protection and to attend the Normal with the others who go in every day. She seems so happy to be in the school again.

"Our branch of the Woman's Auxiliary has its meetings every Tuesday afternoon. We have twenty-three members. Mrs. Aves tells us that after Easter she intends having a sale of work done by the different branches. We have already twenty-four handkerchiefs, and other dainty articles. Our branch is called 'The Mary Josephine Hooker Branch,' after the saintly woman who established this school over thirty years ago among the poor of a great city. We are still working with the poor, and thank you all for your help. Any help is a great help."

THE WOMAN'S FOREIGN MISSIONARY JUBILEE

WHAT IT STANDS FOR: WHAT IT MAY DO FOR US: WHAT HAVE WE DONE FOR IT?

IN the January *SPIRIT OF MISSIONS* Auxiliary officers told us how they were impressed by the Jubilee meetings held in Detroit, Milwaukee, Chicago, Kansas City, Indianapolis and Cincinnati. Since that time this Movement has come farther East until it reached its consummation in New York on the 27th, 28th, 29th and 30th days of March. We cannot say it ended then; we are not sure that what we have said is a true statement of fact, for we feel that it still remains to be seen what the real consummation of this Movement is to be.

We call it a Movement, not knowing how better to express what it seems to many of us, who for the last six months have watched its progress from the Pacific to the Atlantic coast; and we have not found this aspect of it shown more clearly than in the words of an officer in the diocese of Central New York. Many of us will listen with special attention and interest to this thoughtful comment.

"The modern methods of Christian extension—the Forward Movement and these Jubilee meetings—seem to me his-

torical and philosophic. This spirit of kindling enthusiasm through the collecting of a multitude and appeal to what some characterize as sensational, possibly spectacular, has surely been manifest in the Church through all ages; just the same in the days of the Crusades, in the pilgrimages which are still a Roman practice, in Methodist camp-meetings, in the preservation of shrines, in revivals, Sunday-school processions and ritualistic observances. One cannot ignore an element in human nature thus employed for good, and although undoubtedly certain forms of it may offend the taste of some Christians while stimulating others, one must recognize the underlying reality. I could see nothing of display or fussy agitation or worldly method in the Jubilee here, and all accounts bear out the simplicity, earnestness and good-will which have characterized these efforts elsewhere."

Indeed, an experience of jubilees which the Auxiliary Secretaries have enjoyed in fifteen different cities leads them to agree with this opinion expressed in Syracuse. There was too much real work

in the weeks of preparation to make the result of so great effort seem a small and unimportant thing. It was only in case, where our women put but little into it, as was reported from a city in the Middle West, that we gained nothing from it. In instances where those already deeply interested went into the preliminary work from a sense of duty rather than with the enthusiasm which characterized their fellow-workers, the lack of enthusiasm on their part was not altogether unnatural. The Woman's Auxiliary, being an Auxiliary to the Board of Missions and being formed to aid the Board in all its work wherever found, in our own or in other lands, was not in the same position with regard to a Foreign Missionary Jubilee, as the women's societies formed independently in support of Foreign Missions only. Neither was the thought of \$1,000,000 for Foreign Missions one which was especially appealing, as marking that fiftieth anniversary. What did appeal to our women, as the Movement became better known, was the loving, harmonious and courageous spirit engendered by the preparations made in common. Women not greatly interested in missions and not active heretofore were drawn into the Movement by the attraction of an effort in which all Christian folk might join. Again and again the testimony came to us, as from Cleveland, "The spirit of comradeship, the being enrolled under the same banner, meant much to us all."

Then the feeling deepened and spread that the large results were direct answer to prayer, that the prayer itself, growing more and more comprehensive and being voiced by ever-growing numbers, was itself an answer to the first fervent prayers of the unknown, far-seeing few. It was one of the marvels of the Jubilee, to watch, as in New York, from the day in November when some twenty women met at the call of the Chairman of the Committee on the United Study of Missions in the parlor of a hotel, to the day in March when 3,000 women filled the Metropolitan Opera House for the Pageant, and as many

men and women together crowded Carnegie Hall for the closing meeting, and twice as many women thronged the largest dining halls of the city for the missionary luncheons. These luncheons, a feature of the whole movement least appealing to many among us, for some of us had their own significance. For when we reach the point in our argument as to what was our contribution to the Jubilee, what better thing could we have done than what again and again was done, in Louisville and Nashville, in Washington and Harrisburg, in Providence, in Brooklyn, in New York; and many places more, when a special Service of Holy Communion testified that we would ask God's choicest blessing on this untried endeavor? And some of us saw in the missionary luncheons not only a renewal of that hour when our Lord sat with His disciples at Emmaus and blessed their common daily bread, but also a prevision of that happy time, however slow and difficult it may be in coming, when Christ's people may in one blessed and united company feed upon His Heavenly Food.

That we have the brightness of this vision involves us in great responsibility, and as we passed through the Jubilee days, we felt that in many ways we fall far short of those with whom we journeyed.

As we listened to the reports of workers and gifts made through the various societies, we learned that before us there is a work to do, beyond all previous effort, in getting at individuals and enlisting their personal interest and their constant, unstinted gifts. The many missionaries who spoke to us reminded us that our force is small. The way in which they presented their various fields was a liberal education to some of us, as to how to make the very best use of a limited time. The portrayal of those fields, in some of which we have no work, made us yearn for the day when we, too, can make a great advance.

A young woman, getting her first insight into that which the Jubilee stands for, thus states her judgment of the mat-

ter: "The working shoulder to shoulder with a fine body of women, representing several points of view but all with the same purpose and for one great cause, is a most inspiring and broadening experience. The spirit which pervaded the entire management is never to be forgotten. The comprehensive and intelligent display of missionary literature and helps to missionary knowledge and effort, above all the interest displayed by the women with whom we were for the first time associated, the need in distant lands told by those who are carrying the Gospel there in fulfilment of Christ's command, all lifted those who shared in the privileges of this Jubilee above the ordinary level and gave a glimpse of the possibilities of the Kingdom of the Living God."

This neophyte among us goes on to suggest what may be the outcome of such an experience as this. The pages at our disposal are too few to admit of our printing these suggestions, but we are glad to have this paper, prepared for an after meeting in her own city, to lend elsewhere if desired.

Meanwhile there comes from an unlooked-for source one instance of the personal influence which this movement, like all kindred movements, shall sooner or later exert. When all our Christian people translate into definite action the noble impulse that awakening and enlarging movements stir to life, the vision of to-day shall be the day's work of to-morrow.

From the far interior of Alaska a solitary woman worker writes us: "I want a share in the Jubilee. Please add fifty dollars from my stipend to the fund for foreign missions. It is a thank-offering for the honor and privilege I have had of being one of the workers in the mission field. Isn't this Forward Movement splendid! I wish I had a million dollars to help it on. The whole mission subject grows more and more interesting and absorbing, and I am glad I live now, instead of a hundred years ago! How you must all feel, to be in the midst of the atmosphere of speakers and meetings, when the mere printed record makes one thrill!"

THE APRIL CONFERENCE

MRS. WATSON, Honorary President of the New York Branch, presided over the last conference of the year.

Twenty-four officers were present: Connecticut, one; Long Island, one; Louisiana, one; Maryland, one; Massachusetts two; Newark, two (Junior); New Jersey, one; New York, eleven (one Junior); Pennsylvania, three; Hankow, one. Deaconess Goodwin, the Student Secretary, and Deaconess Hodgkin, the head of the Deaconess Training-school in Berkeley, Cal., were also present.

The secretary read a letter being sent out to the branches of the Auxiliary, for annual or other representative meetings to be held this spring.

This letter calls for speedy and definite action throughout the Auxiliary with the purposes in view

1. Of doubling the present active membership of the Woman's Auxiliary.

2. Of doubling the number of subscribers to THE SPIRIT OF MISSIONS.

3. Of exerting personal influence and, if desired, personal service in behalf of the Forward Movement.

4. Of entirely completing the Auxiliary's \$100,000 apportionment of this present year, before September 1st.

5. Of an increased practice among the branches of intercessory prayer.

6. Of doubling our United Offering of 1910, in 1913, and of using, as a means of increasing gifts of life as well as of money, letters and leaflets telling of missionaries and their field of work, the opportunities and the needs.

The secretary reported on various results of jubilee meetings, and Miss Lindley told of institutes held in Chicago, Harrisburg and Watertown, Central New York.

Deaconess Goodwin gave an interesting account of her many visits to college towns made during the year, visits which have carried her as far as to Texas and

California. She has found forty of our own Church girls who have the missionary idea seriously in mind, six of whom within the year will be ready for definite training. Deaconess Hodgkin told of the school still young and weak on the Pacific coast, but which already, from a class of three, has sent a missionary deaconess to Alaska.

Miss Houghton, of Massachusetts, gave a notice of the Conference for Church Work, to be held in Cambridge from July 1st to 16th—a conference “intended for the instruction and training of men and women in the spirit and method of Church work at home and abroad.” Registration fee, \$5; board, \$7 a week; lodging, from \$2 upward a week. For further information Miss Houghton may be addressed at 58 Garden Street, Cambridge, Mass.

Miss Lindley gave notice of the Silver Bay Conference to be held from July 11th to 21st, where those who have taught mission study classes or may teach them next year will find great advantages for training for such work. Expenses: Registration, \$5; one and a half fares for round trip; room and board from \$15 up, for the ten days.

Miss Lindley also introduced Miss Scott, the educational secretary of the Maryland Branch, appointed that morning as missionary teacher in Hankow District, and after a few words from Miss Scott and intercessions led by Mrs. Hobart, the conference adjourned.

SUMMER CONFERENCES

AMONG those who went to Silver Bay last summer was one who went simply because she was asked to go, knowing nothing about missionary conferences and taking with her “lots of books to sit by the lake and enjoy.” But Silver Bay changed things for her, and when she had caught the vision that others seemed to have, she went home to see what she could do in

her own parish, and the following letter, written with no idea that it would be used, answers as well as anything could the question asked in the last *SPIRIT OF MISSIONS*.

At the last meeting of the Woman's Auxiliary of her parish there were forty-seven present, and she writes: “I am so pleased to think that at last we have gotten them to come, and next year perhaps we can have some interesting programmes. I sent for ten of Mrs. Montgomery's ‘Western Women’ to try to sell to the members of the Auxiliary, hoping if they bought they would read. Well, they did, and I had to get two extra copies from a friend. Of course my ambition is to have a study class again, some day, but not yet.

“Three of the Sunday-school classes are studying missions during Lent. One class of boys have ‘Uganda's White Man of Work’; a class of girls of about sixteen years are having ‘Servants of the King,’ and one little class is taking *THE SPIRIT OF MISSIONS* (Mr. Gardner's mission study). My Juniors are taking the ‘Winners.’ They made about fifteen dollars on the calendars, and sent ten to the Board.

“The Sunday-school classes are all working like mad for their Easter offering. One class of boys I started at making baskets, and I have hopes—very faint hopes—of a Brotherhood of St. Paul to come from it. I am so happy over the way the teachers have taken hold. I am trying to get ——— Church, which used to be a mission of our parish, to start a study class, hoping a Woman's Auxiliary will grow out of it and a Junior also. I have the leader for the Juniors chosen, but she must be educated to believe in missions first, for she says she does not. I had an interview with a lady in a little town, sixteen miles east of us. She wants to start a Woman's Auxiliary, and, of course, I advised getting a few and having a study class, so she is working on that, and I am glad to say I have a young woman who will take it.”

All this activity is a direct result of the Silver Bay Conference last summer.

QUESTIONS FOR THE JUNIOR DEPARTMENT OF THE SPIRIT OF MISSIONS

What has been the best thing in your Junior work during the past working year?

(We shall be glad to have answers from parish leaders as well as from diocesan officers.)

The attention of the leaders is called to new plans introduced by two Junior diocesan branches, one from Massachusetts, on prayer, and one about a new Junior paper, from Michigan.

The Junior Prayer League

The Junior Auxiliary has three great objects—prayer, study and work for missions.

The purpose of this League is to help in the formation of habits of prayer among the children of the Church, and to give definite information about work in the various mission fields, for which our prayers and interests are asked.

Nothing is required in order to join the League and to receive the card but a promise to God and to one's self to try to remember to pray each day for the missions of His Church.

Those wishing to receive the card and join the League can obtain it by addressing the Secretary of the Massachusetts Branch of the Junior Auxiliary, 1 Joy Street, Boston, Mass.

The Torchbearer

The Torchbearer is a Junior magazine printed by the Michigan Junior Department. They expect to get out four copies this year. The subscription price is twenty-five cents, and while they had not planned to reach more than their own Juniors, they will be more than happy if *The Torchbearer* is of service to other branches. The editor is Miss Elizabeth Thomas, 478 Jefferson Avenue, Detroit, Mich.

ECHOES FROM THE JUBILEE

Jubilee Echoes must mean fresh activities.

SOMEONE on her way to a meeting of the Woman's Auxiliary to the Church Temperance Society stopped at the rooms of the Woman's Auxiliary to the Board of Missions for some copies of *THE SPIRIT OF MISSIONS*. "There will be women at this meeting who do not take the magazine, and I will try for some new subscribers."

AN old-time, most acceptable contributor to *THE YOUNG CHRISTIAN SOLDIER*, who has not written for many years, sends for some numbers of the paper and asks if she may write again. "A result, a small result, *but* a result, of the Jubilee."

A DAY or two after the New York Jubilee, a member of the Woman's Auxiliary brought a young woman to the Auxiliary rooms and introduced her there—just the kind of a young woman who can train Juniors or be one of a company of her fellows to lead in all new Auxiliary enterprises.

A DIOCESAN officer writes: "It was my privilege to take some small share in the recent missionary campaign, and as a result I have set apart daily a time for definite prayer for missions."

A SUGGESTION FROM UTAH

THE Treasurer for the United Offering in Utah makes up the boxes, names and numbers them before sending them out, and so keeps a perfect record for collection. By this means she hopes to make a good return by the next triennial, although, she says, in a mission field results cannot be equal to those in the East. It may be that we shall find the results larger in proportion to strength and numbers and means.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitian Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from March 1st to April 1st, 1911.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$106.55

CAMDEN—St. Mary's: Gen.....	4 05
CARLOWVILLE—St. Paul's: Gen.....	1 80
EUTAW—St. Stephen's: Gen.....	7 00
EVERGREEN—St. Mary's: (Apportionment, 1909-10) Gen.....	20 00
GLEN CARBON—Mission: Gen.....	3 50
GREENSBORO—Mrs. R. H. Stickney, Gen.	50 00
JASPER—Mission: Gen.....	2 00
MOBILE—Miss Belle Tilden, for the work of Mrs. Anne Hargreaves, Baguio, Philippine Islands.....	5 00
TALLADEGA—St. Peter's: Gen.....	11 00
TILDEN—Grace: Gen.....	2 20

Albany

Ap. \$1,148.48; Sp. \$88.00

ALBANY—Cathedral of All Saints': Gen.....	41 21
Holy Innocents': Gen.....	23 60
St. Paul's: Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.....	5 00
AMSTERDAM—St. Ann's: Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.....	5 00
BALLSTON LAKE—Mrs. A. J. Brockway, Gen.....	5 00
BURN'T HILLS—Calvary: Mrs. Brockway, Women's Missionary Jubilee, Forward Movement, Gen.....	1 00
CAMBRIDGE—St. Luke's: Wo. Aux., Sp. to Bishop McKim, Tokyo, for use in our room.....	5 00
COHOES—St. John's: Gen.....	18 76
COOPERSTOWN—Christ Church: Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.....	5 00
DELHI—St. John's: Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.....	5 00
FAIRFIELD—Trinity Church: Frn.....	1 30

GREEN ISLAND—St. Mark's: Frn.....	2 00
HOOSICK FALLS—St. Mark's: Dom., \$34.18; Gen., \$35.39.....	69 57
HUDSON—Jubilee, Wo. Aux., Forward Movement, Gen.....	50 00
Christ Church: Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.....	1 00
LANSINGBURGH—Trinity Church: Gen.	200 00
MIDDLEVILLE—Memorial: Frn.....	9 86
OGDENSBURG—St. John's: Gen.....	12 00
SALEM—St. Paul's: Young Foreign Missionaries, Frn., \$20.26; Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.....	22 26
SARATOGA—Bethesda: Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.....	5 00
SCHENECTADY—St. George's: Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.....	10 00
STILLWATER—St. John's: Gen.....	12 12
TROY—Holy Cross: Gen., \$33.50; Wo. Aux., Jubilee Offering, Forward Movement, Gen., \$10; Babies' Branch, Akita Kindergarten Tokyo, \$5; kindergarten, Mayaguez, Porto Rico, \$5; Sp. for missionary font, \$3; Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo, \$10..	66 50
St. Barnabas's: Miss S. Kaye, Wo. Aux. Jubilee, Forward Movement, Gen...	1 00
St. John's: Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo, \$15; Wo. Aux. Jubilee, Forward Movement, Mrs. Sarah B. Tibbits, Frn., \$250; Gen. (of which "A Member," \$50, Mrs. E. H. Cluett, \$10, Mrs. E. S. Platt, \$25, and Miss E. N. Fraser, \$2.50), \$337.50.	352 50
St. Paul's: Wo. Aux., Sp. for Rev. C. E. Betticher, for scholarship, Nenana, Alaska, \$5; Sp. for improvements, St. Margaret's School, Tokyo, \$10; Wo. Aux. Jubilee, Forward Movement, Miss Mary B. Warren, St. Margaret's School, Tokyo,	

\$25; Gen. (of which Mrs. Charles H. Connolly, \$5, Mrs. C. C. Buell, \$2, Miss Mary H. Freeman, \$10), \$42	57 00
Wo. Aux. Jubilee, Forward Movement, Gen.	240 30
WALTON— <i>Christ Church</i> : Wo. Aux., Sp. for improvements, St. Margaret's School, Tokyo.	2 00
WATERVLIET— <i>Trinity Church</i> : Wo. Aux. Jubilee, Miss A. Fraser, Forward Movement, Gen.	2 50

Arkansas

Ap. \$156.60; Sp. \$50.00

JONESBORO— <i>St. Mark's</i> : Wo. Aux., Gen.	10 00
LITTLE ROCK— <i>Christ Church</i> : Gen.	110 00
St. Margaret's: Gen.	5 60
Trinity Cathedral: Wo. Aux., Gen., \$15; Sp. for salary of Bible-woman, to assist Mrs. Roots, Hankow, \$50.	65 00
NEWPORT— <i>St. Paul's</i> : Wo. Aux., Gen.	5 00
TEXARKANA— <i>St. Andrew's</i> : Gen.	11 00

Atlanta

Sp. \$45.00

ATLANTA— <i>All Saints'</i> : Wo. Aux., Sp. for bed, children's ward, University Hospital, Manila, Philippines.	45 00
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Bethlehem

Ap. \$383.89; Sp. \$75.00

ALLENTOWN— <i>Grace</i> : Gen.	12 50
ATHENS— <i>Trinity Church S. S.</i> : Gen.	2 00
DRETON— <i>St. James's</i> : Dom., \$131.45; Junior Aux., Sp. for St. Andrew's School, Sewanee, Tennessee, \$5; Sp. for Christ School, Arden, Asheville, \$25.	161 45
EASTON— <i>Trinity Church S. S.</i> : 1910, Lenten Offering, Dom. and Frn.	17 70
HAZELTON— <i>St. Peter's</i> : Gen.	8 50
MAUCH CHUNK— <i>St. Mark's</i> : Dom., \$7.73; Frn., \$21.13; Colored, \$8.42; Indian, \$10.03.	47 31
READING— <i>Christ Church</i> : Young Woman's Branch, Wo. Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$25; Sp. for "Valle Crucis" scholarship, Asheville, \$10.	35 00
SAYRE— <i>Church of the Redeemer</i> : Frn.	50 00
SCRANTON— <i>St. David's</i> : Gen.	7 22
St. Luke's: Frn., \$3; Gen. (of which Benjamin L. Lathrop, \$5), \$59.65; Wo. Aux. of the Scranton Archdeaconry, Sp. for Rev. C. E. Betticher's work, Fairbanks, Alaska.	62 65
SOUTH BETHLEHEM— <i>Nativity</i> : Gen.	44 56

California

Sp. \$7.00

BURLINGAME— <i>St. Matthew's School</i> : Sp. toward Rev. Mr. Nichol's Fund, for a school for catechists, Shanghai.	5 00
SAN FRANCISCO— <i>St. Luke's</i> : "M." Sp. for the famine sufferers in China.	2 00

Central New York

Ap. \$1,596.46; Sp. \$17.66

AURORA— <i>St. Paul's</i> : Gen.	60 00
BLACK RIVER— <i>St. John's</i> : Gen.	78
BINGHAMTON— <i>Church of the Good Shepherd</i> : Gen.	100 80
BRIDGEWATER—Mrs. E. C. Wiley, Gen., \$10; Sp. for Chinese famine sufferers, \$5.	15 00
CANDOR— <i>St. Mark's</i> : Gen.	19 68
CAPE VINCENT— <i>St. John's</i> : Gen.	4 80
CAZENOVIA— <i>St. Peter's</i> : Gen.	5 00
CLINTON— <i>St. James's</i> : Gen.	37 45

GLEN PARK— <i>Olin Memorial Chapel</i>	2 65
JORDAN— <i>Christ Church</i>	46 83
KING'S FERRY— <i>Calvary</i> : Miss Sarah A. Goodyear, Gen.	14 75
MEMPHIS— <i>Emmanuel Mission</i> : Gen.	2 86
NORWICH— <i>Emmanuel Church</i> : Gen.	132 25
NEW HARTFORD— <i>St. Stephen's</i> : Gen.	27 35
OXFORD— <i>St. Paul's</i> : Colored, \$11.93; Gen., \$12.	23 93
SENECA FALLS— <i>Trinity Church</i> : Dom.	131 00
SYRACUSE— <i>All Saints'</i> : Gen.	40 74
Church of the Saviour: Sp. for Bishop Thomas, of Wyoming.	11 66
Rev. W. S. Hayward, Sp. for Chinese Famine Fund.	1 00
UTICA— <i>Grace</i> : Gen.	739 00
S. S. of the Memorial Church of the Holy Cross: Mrs. Adele Swift, Gen.	1 00
St. Andrew's: Gen.	40 00
St. George's: Gen., \$7.95; Wo. Aux., Frn., \$3.15.	11 10
Trinity Church: Gen.	56 85
WATERLOO— <i>St. Paul's</i> : Gen.	38 14
Branch Wo. Aux., for a scholarship in St. Mary's Hall, Shanghai.	50 00

Chicago

Ap. \$1,382.07; Sp. \$135.00

ALGONQUIN— <i>St. John's</i> : Wo. Aux., Gen.	25
CHICAGO— <i>Church of Atonement</i> (Edgewater): Dom. and Frn.	23 92
Epiphany: Stipend of Rev. Fu Fa Huan, Hankow, \$20; support of Boys' School in Ichang, Hankow, \$25.	45 00
Grace: Frn., \$1.95; Dom. and Frn., \$105.56; Wo. Aux., Sp. for Foreign Insurance Fund, \$10.	117 51
Church of the Good Shepherd (Lawdale): Gen.	9 00
Holy Cross: Dom. and Frn.	10 00
Holy Trinity Mission: Gen.	2 00
Church of Our Saviour: Dom., \$1.31; Frn., \$1.16.	2 47
Church of the Redeemer: Gen. (of which Rev. R. A. Chace, \$6.35).	106 35
St. James's: Dom. and Frn., \$46.65; Wo. Aux., Gen., \$60; Sp. for Foreign Insurance Fund, \$10.	116 65
St. John the Evangelist's: Wo. Aux., Gen.	5 00
St. Mark's: \$49.91, Wo. Aux., \$1, Gen.	50 91
St. Paul's: Dom. and Frn., \$5.50; work in the United States and foreign lands, \$136.61; Wo. Aux., Sp. for Foreign Insurance Fund, \$10.	152 11
St. Paul's-by-the-Lake: Wo. Aux., Gen.	50 00
St. Peter's: Wo. Aux., Gen.	102 00
St. Simon's: Wo. Aux., Gen., \$15; S. S., Frn., 62 cts.	15 62
Trinity Church: Wo. Aux., Sp. for Foreign Insurance Fund.	15 00
"L. Williams" scholarship, St. John's School, Cape Mount, West Africa.	40 00
Mrs. Robert B. Gregory, Sp. for St. Margaret's School, Tokyo.	25 00
Institute missionary meeting, Wo. Aux., Sp. for Miss Schereschewsky, for St. Margaret's School, Tokyo.	25 00
Home for Boys: Sp. to be used for some little Indian boy in Bishop Rowe's jurisdiction, Alaska.	24 00
"A Friend," Sp. for North Dakota.	1 00
ELGIN— <i>Church of the Redeemer</i> : Gen.	9 99
EVANSTON— <i>St. Luke's</i> : Dom. and Frn.	80 00
FERNWOOD— <i>Incarnation</i> : Wo. Aux., Gen.	3 00
GENEVA— <i>St. Mark's</i> : Gen.	3 00
GLEN ELYN— <i>St. Mark's</i> : Dom. and Frn.	10 00
HINSDALE— <i>Grace</i> : \$37.94, Wo. Aux.,	

\$25, Gen.....	62 94
LA GRANGE— <i>Emmanuel Church</i> : Gen.	138 25
LAKE FOREST— <i>Church of the Holy Spirit</i> : Gen.....	16 00
OAK PARK— <i>Grace</i> : Dom. and Frn., \$38.85; Wo. Aux., Gen., \$20; Junior Aux., Sp. for Rev. Mr. Atkins, Arden, Asheville, Christ School, to be used toward the building of the new mission house at Glendale Springs, \$10.....	68 85
OTTAWA—E. C. Swift, Gen.....	8 00
ROCKFORD— <i>Emmanuel Church</i> : Wo. Aux., Gen.....	5 00
WINNETKA — <i>Christ Church</i> : Gen., \$168.25; Wo. Aux., Sp. for Foreign Insurance Fund, \$5.....	173 25

Colorado

Ap. \$276.50; Sp. \$2.50

COLORADO SPRINGS — <i>St. Stephen's</i> : For work of Bishop Rowe, Alaska, \$25; Dom. and Frn., \$245.....	270 00
SALIDA— <i>Ascension S. S.</i> : Sp. for St. Andrew's School, Porto Rico.....	2 50
STERLING— <i>All Saints</i> : Gen.....	6 50

Connecticut

Ap. \$2,484.03; Sp. \$1,063.18

BANTAM— <i>St. Paul's</i> : Gen.....	45 35
BETHEL— <i>St. Thomas's</i> : Gen.....	20 00
BETHLEHEM — Mrs. Eveline Doolittle, Gen.....	1 00
BRISTOL— <i>Trinity Church</i> : Gen.....	50 00
BROOKLYN— <i>Trinity Church</i> : Gen.....	6 00
DANBURY— <i>St. James's</i> : Gen.....	50 00
EAST HARTFORD— <i>St. John's</i> : \$34.10, Anson T. McCook, \$10, Sp. for Chinese famine sufferers.....	44 10
HARTFORD— <i>St. James's</i> : Gen.....	115 00
St. Thomas's: Gen.....	15 00
Trinity Church: For work of Rev. D. T. Huntington, Hankow, \$5; Dom. and Frn., \$63.23.....	68 23
HEBRON— <i>St. Peter's</i> : Gen.....	10 00
HUNTINGTON— <i>St. Paul's</i> : Gen.....	4 83
MILFORD— <i>St. Peter's</i> : Gen.....	11 00
MYSTIC— <i>St. Mark's</i> : Gen.....	10 00
NEW BRITAIN— <i>St. Mark's</i> : Dom. and Frn.....	52 30
NEW HAVEN — <i>St. James's</i> (Fair Haven): Gen.....	16 00
St. Thomas's: Gen.....	511 48
Trinity Church S. S.: Sp. for chapel at Las Arahos, Cuba.....	500 00
NEWINGTON JUNCTION— <i>Grace</i> : Gen., \$7.50; Dom. and Frn., \$4.50.....	12 00
NEW MILFORD— <i>St. John's</i> : Gen.....	75 00
NOROTON— <i>St. Luke's</i> : Gen.....	25 00
NORWALK— <i>Grace</i> : Gen.....	58 07
NORWICH— <i>St. Andrew's</i> : Gen.....	10 50
QUAKERS FARMS — <i>Christ Church</i> : Gen.....	30 00
ROXBURY— <i>Christ Church</i> : Gen.....	10 00
SHELDON— <i>Church of the Good Shepherd</i> : Sp. for Archdeacon B. M. Spurr, West Virginia.....	19 08
SOUTHPORT — <i>Trinity Church</i> : Dom., \$11.75; "A Member," Gen., \$10.....	21 75
STAMFORD— <i>St. John's</i> : Dom., \$276.02; Frn., \$100; Indian, \$50; Colored, \$50; Sp. for Bishop Johnson, South Dakota, \$500.....	976 02
STRATFORD— <i>Christ Church</i> : Gen.....	60 00
THOMASTON— <i>Trinity Church</i> : Gen.....	84 00
TORRINGTON— <i>Trinity Church</i> : Gen.....	11 01
WATERBURY — <i>St. John's</i> : Dom., \$49.08; Gen., \$488.50.....	537 58
WASHINGTON— <i>St. John's</i> : Gen.....	5 04
WESTPORT— <i>Christ Church</i> : Gen.....	20 00
WINDSOR— <i>Grace</i> : Gen.....	55 87
MISCELLANEOUS—"Anonymous," Forward Movement, Gen.....	6 00

Dallas

Ap. \$155.50

CORSICANA— <i>St. John's</i> : Gen., \$35.75; Wo. Aux., Sp. for Rev. Mr. Watson's Hospital, Nopala, Mexico, \$5.....	40 75
DALLAS — <i>St. Matthew's Cathedral</i> : Gen.....	60 00
DENISON— <i>St. Luke's</i> : Wo. Aux., Dom. and Frn.....	15 00
FORT WORTH— <i>St. Andrew's</i> : Gen., \$16; Wo. Aux., Indian, \$10.....	26 00
Trinity Church: Wo. Aux., Sp. for Hospital Fund, Sewanee, Tennessee.....	5 00
TEXARKANA — <i>St. James's</i> : Gen., \$11.65; Babies' Branch, kindergarten, Mayaguez, Porto Rico, \$2.10; Sp. for missionary font, \$1; Gen., \$5.....	19 75

Delaware

Ap. \$204.84

DELAWARE CITY— <i>Christ Church</i> : (of which S. S.,* 65 cts.) Gen.....	4 78
DELMAR— <i>All Saints</i> : Gen.....	10 00
DOVER— <i>Christ Church</i> : Gen.....	44 30
GEORGETOWN— <i>St. Paul's</i> : Gen.....	16 26
HARTLY— <i>St. Martin's</i> : Gen.....	5 00
INDIAN RIVER— <i>St. George's Chapel</i> : Gen.....	1 14
LEWES— <i>St. Peter's</i> : Dom. and Frn.....	17 12
MIDDLETOWN— <i>St. Anne's</i> : Gen.....	20 36
WILMINGTON— <i>St. Matthew's</i> : Gen.....	5 00
St. Michael's: Gen.....	15 00
Trinity Church: Frn.....	53 61
Rev. F. M. Kirkus, Gen.....	11 91

Duluth

Ap. \$263.54

BEAULIEU— <i>Epiphany</i> : Gen.....	17 50
BENA— <i>St. Matthew's</i> : Gen.....	12 00
CASS LAKE— <i>Prince of Peace</i> : Gen.....	9 00
DULUTH— <i>St. Paul's</i> : Wo. Aux., Silver Guild, support of Girls' Day-school, Hankow.....	5 00
Trinity Pro-Cathedral: Gen.....	75 00
EBRO— <i>St. Philip's</i> : Gen.....	6 50
EVELETH— <i>St. John's</i> : Gen.....	12 50
MENTOR— <i>Beloved Physician</i> : Gen.....	1 00
NORTHOME—Gen.....	1 00
ONIGUM— <i>St. John's</i> : Gen.....	12 50
ORTONVILLE—Gen.....	9 00
PARK RAPIDS—Gen.....	1 00
PONSFORD— <i>Breck Memorial</i> : Gen.....	22 50
REDLEY— <i>St. Antipas</i> : Gen.....	13 50
RED LAKE— <i>St. John's</i> : Gen.....	12 50
ST. CLOUD— <i>St. John's</i> : Gen.....	16 67
SAUK RAPIDS— <i>Grace</i> : Gen.....	6 87
TENSTRIKE—Gen.....	1 00
VIRGINIA— <i>St. Paul's</i> : Gen.....	20 50
WALKER—Gen.....	1 00
WHITE EARTH— <i>St. Columbia's</i> : Gen.....	7 00

East Carolina

Ap. \$246.63; Sp. \$68.00

BEAUFORT— <i>St. Paul's</i> : Gen.....	12 50
Trinity Church: Gen.....	10 00
CRAVEN COUNTY— <i>St. Thomas's</i> : Gen.....	1 00
EDWARD— <i>Church of the Redeemer</i> : Gen.....	5 00
FARMVILLE— <i>Emmanuel Church</i> : Gen.....	5 00
FAYETTEVILLE — <i>St. John's</i> : \$22.50, Junior Aux., \$5, Gen.....	27 50
GATESVILLE— <i>St. Mary's</i> : Gen.....	24 50
GOLDSBORO— <i>St. Stephen's</i> : Wo. Aux., Gen.....	10 00
HAMILTON— <i>St. Martin's</i> : Junior Aux., Gen.....	3 00
LENOIR COUNTY— <i>Holy Innocents</i> : Gen.....	5 00
MURFREESBORO— <i>St. Barnabas's</i> : Gen.....	6 79
ROXBEL— <i>St. Mark's</i> : Gen.....	9 38
TRENTON— <i>Grace</i> : Gen.....	7 50
WASHINGTON— <i>St. Peter's</i> : Gen.....	22 48

WILMINGTON— <i>St. James's</i> : Sp. for Chinese Famine Fund, \$68.63; Laymen's Missionary Movement, Gen., \$25	93 63
<i>St. John's</i> : Parish Guild, \$3, Junior Aux., \$5, Gen.	8 00
WINDSOR— <i>St. Thomas's</i> : Gen.	31 93
WINTON— <i>St. John's</i> : Gen.	9 20
WOODVILLE— <i>Grace</i> : Gen.	22 85

Easton

Ap. \$194.21; Sp. \$22.00

CECIL Co.—Wo. Aux. (North Sassafra), Gen.	4 25
DORCHESTER Co.— <i>Christ Church</i> (Cambridge): Gen.	46 61
Mrs. A. Hamilton Bayly, Sp. for Chinese Famine Fund.	1 00
"A Friend," Sp. for Chinese Famine Fund	10 00
KENT Co.—Wo. Aux. (Shrewsbury), Sp. for Miss Thackara, Arizona, \$5; Sp. for Mrs. Wetmore, Arden, Asheville, \$5.	10 00
QUEEN ANNE'S Co.— <i>St. Paul's</i> (Centerville): Wo. Aux., Gen.	15 00
<i>St. Luke's</i> (Queentown): Wo. Aux., Gen.	12 40
TALBOT Co.— <i>Christ Church</i> (Easton): Gen.	100 00
WORCESTER Co.— <i>St. Paul's</i> (Berlin): Rev. S. A. Potter, Sp. for Chinese Famine Fund.	1 00
SNOW HILL— <i>All Hallows'</i> : Gen., \$1.50; Wo. Aux., Indian, \$1; Colored, \$1; Gen., \$10.25.	13 75
STOCKTON— <i>Holy Cross Chapel</i> : Gen.	2 20

Erie

Ap. \$301.32

EMPORIUM— <i>Emmanuel Church</i> : Gen.	47 61
ERIE— <i>St. Paul's</i> : Dom., \$69.54; Frn., \$46.62	116 16
OIL CITY— <i>Christ Church</i> : Gen.	137 55

Florida

Ap. \$60.15

DE FUNIAK SPRINGS— <i>St. Agatha's</i> : Gen.	7 00
JACKSONVILLE <i>All Saints'</i> (South): Gen.	23 65
MARIANNA— <i>St. Luke's</i> : Gen.	24 50
PALATKA— <i>St. Mark's</i> : Gen.	5 00

Fond du Lac

Ap. \$7.41; Sp. \$100.00

JACKSONPORT— <i>Holy Nativity</i> : Gen.	2 50
REINELANDER—E. O. Brown, Sp. for Chinese famine sufferers.	100 00
SHEBOYGAN— <i>Grace</i> : Gen.	4 91

Georgia

Ap. \$107.00

DARIEN—Juniors, Gen.	5 00
JESUP— <i>St. Paul's</i> : Gen.	3 00
SAVANNAH— <i>Christ Church</i> : Wo. Aux., "Bishop Elliott" scholarship, Boone University, Wuchang, Hankow, \$40; "Isabel C. Habersham" scholarship, St. Margaret's Hall, Shanghai, \$40.	80 00
VIENNA— <i>Prince of Peace</i> : Gen.	5 00
WAYCROSS— <i>Grace</i> : Gen.	9 00
WAYNESBORO— <i>St. Michael's</i> : Gen.	5 00

Harrisburg

Ap. \$456.57; Sp. \$76.48

EXCHANGE— <i>St. James's</i> : Frn.	2 73
HARRISBURG— <i>St. Andrew's</i> : W. K. Alricks, Gen.	200 00
LANCASTER— <i>St. James's</i> : Dom. and	

Frn.	204 18
George N. Reynolds, Sp. for Sagada Mission Building Fund, Philippine Islands	25 00
MOUNT JOY— <i>St. Luke's S. S.</i> : (1909-10) Gen.	18 67
WILLIAMSPORT— <i>Christ Church</i> : Frn., \$8.70; Dom. and Frn., \$16.94.	25 64
<i>Trinity Church</i> : Africa.	5 35
MISCELLANEOUS—Wo. Aux., Sp. for church building, Pelotas, Brazil.	51 48

Indianapolis

Ap. \$393.18

COLUMBUS— <i>St. Paul's</i> : Dom. and Frn.	30 45
EVANSVILLE— <i>St. Paul's</i> : Gen.	179 00
INDIANAPOLIS— <i>Holy Innocents'</i> : Gen.	13 90
<i>St. George's</i> : Gen.	4 00
<i>St. Paul's</i> : Gen.	110 08
LA FAYETTE— <i>St. John's</i> : Indian.	34 80
MOUNT VERNON— <i>St. John's</i> : Gen.	4 95
MUNCIE— <i>Grace</i> : Gen.	2 00
NEW ALBANY— <i>St. Paul's</i> : Gen.	14 00

Iowa

Ap. \$127.60

ALBIA— <i>Grace</i> : Gen.	3 05
BOONE— <i>Grace</i> : Gen.	6 60
DAVENPORT— <i>Trinity Church</i> : Gen.	24 50
DECORAH— <i>Grace</i> : Gen.	4 75
DUBUQUE— <i>St. John's</i> : Salary of Rev. Mr. Nieh, Hanchuan, Hankow.	15 00
IOWA CITY— <i>Trinity Church</i> : Gen.	10 00
IOWA FALLS— <i>St. Matthew's</i> : Gen.	2 60
MAPLETON— <i>Trinity Church</i> : Gen.	17 50
MOOAR— <i>St. Andrew's</i> : Gen.	2 75
SPENCER— <i>St. Stephen's</i> : Gen.	36 85
WAVERLY— <i>St. Andrew's</i> : Gen.	4 00

Kansas

Ap. \$131.90; Sp. \$50.00

Specific Deposit, \$600.00

BAXTER SPRINGS— <i>St. Mark's</i> : Gen.	7 60
CEDAR VALE— <i>St. Matthew's</i> : Gen.	2 95
CLAY CENTRE— <i>St. Paul's</i> : Gen.	14 95
GIRARD— <i>St. John's</i> : Honolulu.	5 00
INDEPENDENCE— <i>Epiphany</i> : Gen.	4 50
LEAVENWORTH— <i>St. Paul's</i> : Young people, Honolulu.	10 00
MANEATTAN— <i>St. Paul's</i> : Honolulu.	3 00
NEWTON— <i>St. Matthew's</i> : Gen.	15 00
OTTAWA— <i>Grace</i> : Young people, Honolulu.	5 70
TOPEKA— <i>Grace Cathedral</i> : Dom., \$3; Frn., \$42.20.	45 20
Mrs. Joseph Wayne, Sp. for Bishop Horner, Asheville, for mountain work, \$50; to be invested, income to be paid to donor during life, \$600.	650 00
WAMEGO— <i>St. Luke's</i> : Forward Movement, Gen.	12 00
WINFIELD— <i>Grace</i> : Young people, Honolulu.	5 00
YATES CENTRE— <i>Calvary</i> : Honolulu.	1 00

Kansas City

Ap. \$175.00; Sp. \$5.50

KANSAS CITY— <i>St. George's</i> : Gen.	25 00
<i>St. Paul's</i> : Men's Club, Gen.	150 00
<i>Trinity Church</i> S. S.: Sp. for Bishop Aves, Mexico.	5 50

Kentucky

Ap. \$565.04

LOUISVILLE— <i>Calvary</i> : Wo. Aux., Gen.	65 00
<i>Christ Cathedral</i> : Frn., \$119.99; Wo. Aux., \$35, Junior Aux., \$22, Gen.	176 99
<i>Epiphany</i> : Junior Aux., Gen.	3 00
<i>St. Mark's</i> : Junior Aux., Gen. (of which Girls' Branch, \$7.50, Boys' Branch, \$3.50).	11 00

<i>St. Paul's</i> : "A Member," Wo. Aux., Forward Movement, Gen., \$20;	
Junior Aux., Gen., \$15.....	35 00
<i>St. Peter's</i> : (Apportionment, 1909-1910) Gen.....	11 00
Jubilee of Missions, held in Louisville, Forward Movement, Gen.....	189 00
RUSSELLVILLE— <i>Trinity Church</i> : Gen.....	4 05
MISCELLANEOUS—Jubilee of Missions, Wo. Aux., Forward Movement, Gen.....	70 00

Lexington

Ap. \$165.00

COVINGTON— <i>Trinity Church S. S.</i> : Sp. for Bishop Aves, Mexico.....	5 00
FRANKFORT— <i>Ascension</i> : Gen., \$110; Sp. for Chinese Famine Fund, \$10; Miss Caroline A. Selbach, Gen., \$1; Forward Movement, Gen., \$1.....	122 00
MAYSVILLE— <i>Navitivy</i> : Sp. for Chinese famine sufferers.....	36 00
NICHOLASVILLE— <i>All Saints'</i> : Gen.....	2 00

Long Island

Ap. \$2,237.77; Sp. \$1,002.07

BAY SHORE— <i>St. Peter's</i> : Gen.....	50 00
BROOKLYN— <i>All Saints'</i> : Dom. and Frn., \$5; Gen., \$60.....	65 00
<i>Christ Church</i> (Clinton Street): Alaska, \$10; Dom., \$50; Brazil, \$600; China, \$10; Japan, \$10; Gen., \$443.11; Wo. Aux., Sp. for Rev. Mr. Mayo's school, Charlottesville, Virginia, \$62.....	1,185 11
<i>Christ Chapel</i> (Wolcott Street): Gen.....	21 35
<i>Church of St. Mark S. S.</i> (Eastern Parkway): Sp. for Rev. Mr. Mayo's school, Dyke, Virginia.....	25 00
<i>Church of St. Matthew</i> : Gen.....	232 05
<i>Grace</i> (Heights): Wo. Aux., "F. M. D. Memorial" bed, St. James's Hospital, Anking, Wuhu, \$50; Sp. for Benson Library, St. Augustine's School, Raleigh, North Carolina, \$200; Sp. for Bishop Wells, Spokane, for furnishing room, St. Paul's School, Walla Walla, \$60; Mrs. Benson, Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50.....	410 00
<i>Holy Cross</i> : Gen.....	26 65
<i>Incarnation</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	5 00
<i>Church of the Redeemer</i> : Sp. for Bishop Wells's work, Spokane, \$17.07; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$3.....	20 07
<i>St. Anne's</i> : Frn., \$168.22; St. Paul's College, Tokyo, Japan, \$100; Rev. Mr. Cuthbert's work in Kyoto, \$25; W. G. Low, Sp. for Miss Florence Langdon, Tanana, Alaska, \$250; Sp. for Rev. W. J. Cuthbert, Kyoto, \$100; Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$5; Sp. for Miss Neely, Tokyo, \$40.....	688 22
<i>St. Bartholomew's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	2 00
<i>St. Clement's</i> : Dom., \$14.14; Frn., \$12.06.....	26 20
<i>St. John's S. S.</i> (Fort Hamilton): Gen.....	1 16
<i>St. Luke's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	2 00
<i>St. Martin's</i> : Wo. Aux., Gen.....	13 90
<i>St. Mary's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	2 00
<i>St. Michael's</i> (High Street): Bishop	

Keator's work, Olympia, \$11.60; Gen., \$23.20; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$2.....	36 80
<i>St. Peter's S. S.</i> : Boone University, Wuchang, Hankow, \$7.85; Girls' High School, Kyoto, \$7.85; Wo. Aux., Sp. for Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$2.....	17 70
GARDEN CITY— <i>Incarnation</i> : Cathedral Guild, Sp. for St. Hilda's Building Fund, Wuchang, Hankow.....	11 00
GREAT NECK— <i>All Saints'</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	3 00
HEMPSTEAD— <i>St. George's</i> : Dom. and Frn.....	145 13
LAWRENCE—Admiral A. T. Mahan, Sp. for Chinese famine sufferers.....	100 00
LITTLE NECK— <i>Zion</i> : Gen.....	27 00
OZONE PARK— <i>Epiphany</i> : Gen.....	7 50
RICHMOND HILL— <i>Church of the Resurrection</i> : Brazil, \$50; Mexico, \$50.....	100 00
RIVERHEAD—Rev. Robert Weeks, Gen.....	5 00
ROSLYN— <i>Trinity Church</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	5 00
ST. JAMES AND STONY BROOK— <i>St. James's</i> : Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	3 00
MISCELLANEOUS—Anniversary Offering, Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	3 00

Los Angeles

Ap. \$247.81; Sp. \$47.35

CORONA— <i>St. John Baptist's</i> : Brazil... ..	2 05
COVINA— <i>Holy Trinity Church</i> : Dom. and Frn.....	59 00
LOS ANGELES— <i>Christ Church</i> : Mrs. R. W. Wells, Frn.....	5 00
<i>Epiphany</i> : Gen.....	18 31
<i>St. Paul's Pro-Cathedral</i> : Gen.....	161 45
MONTECITO— <i>All Saints'</i> : Dom. and Frn.....	2 00
POMONA— <i>St. Paul's S. S.</i> : Sp. for Bishop Brooke's work, Oklahoma, \$5; Sp. for Bishop Brewster's work, Western Colorado, \$5; Sp. for Bishop Johnson's work, South Dakota, \$6.35.....	16 35
RIVERSIDE— <i>All Saints'</i> : Sp. for Bishop Graves for Chinese Famine Fund, Shanghai.....	31 00

Louisiana

Ap. \$281.95; Sp. \$43.00

LAFAYETTE— <i>Ascension</i> : Gen.....	8 75
LAKE PROVIDENCE— <i>Grace</i> : Gen.....	5 90
LAUREL HILL—Wo. Aux., Miss Suthon's salary, Kyoto, 25 cts.; Mrs. Evans's salary, Alaska, 25 cts.; Gen., \$3.50.....	4 00
NEW ORLEANS— <i>Annunciation</i> : Wo. Aux., Miss Suthon's salary, Kyoto... ..	80
<i>St. George's</i> : Dom. and Frn., \$17.50; Wo. Aux., Miss Suthon's salary, Kyoto, 50 cts.; Mrs. Evans's salary, Alaska, 50 cts.; Junior Aux. Sp. for Mrs. L. K. Travis, St. Mary's School, Rosebud, South Dakota, \$8.....	26 50
<i>St. Paul's</i> : Gen., \$125; Wo. Aux., Miss Suthon's salary, Kyoto, \$7; Mrs. Evans's salary, Alaska, \$4.....	136 09
<i>Trinity Church</i> : Wo. Aux., Miss Suthon's salary, Kyoto, \$5; Mrs. Evans's salary, Alaska, \$2; Gen., \$1.....	8 00

Miss Kate O. Goodricke, Sp. for sufferers in Mexico.....	5 00	\$1.18	20 50
SHREVEPORT— <i>St. Mark's</i> : Gen.....	75 00	<i>St. Thomas's</i> (Garrison Forest): Gen.	325 25
MISCELLANEOUS—Branch Junior Aux., Sp. for famine sufferers, China.....	20 00	<i>Trinity Church</i> (Towson): Wo. Aux., "Margaret S. Ridgely Memorial," Sp. for Miss Ridgely, Cape Mount, Africa	25 00
Babies' Branch, Sp. for Sumas Ozawas, Widely Loving Society, Osaka, Kyoto.....	10 00	<i>Oldfields School</i> (Glencoe): Sp. for Rev. Mr. Andrews, for his work in Tokyo.....	18 50
Church Club, work in Alaska.....	25 00	G. Herbert Boehm (Roland Park), Sp. for Church Extension Fund, Porto Rico.....	10 00

Maine

Ap. 324.60

BANGOR— <i>St. John's</i> : Gen.....	5 65	CARROLL, BALTIMORE AND HOWARD Co.— <i>St. Luke's</i> (Harrisonville): Gen.	5 00
BATH— <i>Grace</i> : Gen. (of which Forward Movement, \$50).....	60 00	FREDERICK Co.— <i>All Saints'</i> (Frederick): Sp. for famine sufferers, China, \$80; Five-Cent Collection, Wo. Aux., Indian, \$4.50; Mexico, \$4.50; Frn., \$5.....	94 00
FORT FAIRFIELD— <i>St. Paul's</i> : Gen.....	15 91	<i>St. Stephen's</i> (Thurmont): Gen.....	9 76
HULLS COVE— <i>Church of Our Father</i> : Gen.	5 00	HARFORD Co.— <i>St. George's</i> (Perryman): Gen.	10 00
LIMESTONE— <i>Advent</i> : Gen.	2 00	HOWARD Co.— <i>St. John's</i> : Wo. Aux., Bishop Rowe's work, Alaska.....	10 00
LIMESTONE— <i>Trinity Church</i> : Gen.....	25 00	WASHINGTON Co.— <i>St. John's</i> (Hagerstown): Sp. for Rev. J. R. Ellis's work in the Blue Ridge Mountains, Virginia, \$3.25; Wo. Aux., <i>St. Paul's</i> College, Tokyo, \$7.....	10 25
MASARDIS— <i>Masardis Church</i> : Gen.....	2 50	MISCELLANEOUS—Wo. Aux., Forward Movement, Sp. for <i>St. Hilda's</i> School, Wuchang, Hankow..	500 00
PORTLAND— <i>St. Luke's S. S.</i> : Gen.....	58 54		
MISCELLANEOUS—Wo. Aux., Gen.....	100 00		
Junior Aux., "Pauline Austin Osgood Memorial" scholarship, <i>St. Hilda's</i> School, Wuchang, Hankow..	50 00		

Marquette

Ap. \$19.72

HOUGHTON— <i>Trinity Church</i> : Gen.....	7 20		
IRON RIVER— <i>St. John's</i> : Gen.....	2 90		
IRONWOOD— <i>Transfiguration</i> : Gen.....	5 25		
ST. IGNACE— <i>Church of the Good Shepherd</i> : Gen.....	3 00		
SOUTH RANGE— <i>St. Peter's</i> : Gen.....	1 37		

Maryland

Ap. \$1,860.54; Sp. \$776.25

ALLEGHENY Co. — <i>Emmanuel Church</i> (Cumberland): Wo. Aux., <i>St. Paul's</i> College, Tokyo, \$2; Bishop Rowe's work, Alaska, \$2.....	4 00	ANDOVER— <i>Christ Church</i> : Dom. and Frn.	57 26
ANNE ARUNDEL Co.— <i>St. Anne's</i> (Annapolis): Dom. and Frn., \$81.83; Surgeon and Mrs. Carpenter, United States Navy, Gen., \$5.....	86 83	BEACHMONT— <i>St. Paul's</i> : Gen.....	6 57
BALTIMORE — <i>Ascension</i> : Gen. (of which "Thank-offering," \$10), \$151.22; Wo. Aux., Sp. for Rev. C. E. Betticher's work, Alaska, \$20; Sp. for "Baltimore" scholarship, Tortella Hall, Nenana, Alaska, \$17.	188 22	BELMONT— <i>All Saints'</i> : Gen., \$16.01; Wo. Aux., Soochow, Shanghai, \$5... ..	21 01
<i>Grace</i> : Dom. and Frn., \$695.80; Brazil, \$14.20.....	710 00	BEVERLY— <i>St. Peter's S. S.</i> : Gen.....	10 00
<i>Mount Calvary</i> : Gen.....	50 00	BEVERLY FARMS— <i>St. John's S. S.</i> : Gen.	3 00
<i>Prince of Peace</i> : China.....	11 53	BOSTON — <i>All Saints'</i> (Dorchester): Junior Aux., Gen.....	5 00
<i>St. Barnabas's and St. George's</i> : Frn..	41 95	<i>Ascension</i> : Gen.....	20 36
<i>St. Barnabas's S. S.</i> : Gen.....	2 00	<i>Christ Church</i> : John D. Bryant, Gen..	10 00
<i>St. Luke's</i> : Dom. and Frn.....	65 00	<i>Emmanuel Church</i> : Gen., \$1,557.41; Mrs. Henry H. Fay, Sp. for Bishop Rowe, Alaska, \$30; Wo. Aux., Sp. for scholarship, <i>St. Margaret's</i> , Boise, Idaho, \$10; S. S., work among Indians, \$25.....	1,622 41
<i>St. Michael and All Angels</i> : Gen.....	150 00	<i>Enmanuel Church</i> (West Roxbury): Gen.	10 00
<i>St. Thomas's</i> (Homestead): Gen.....	100 00	<i>Church of the Holy Spirit</i> (Mattapan): Frn., \$70.66; Wo. Aux., Soochow, Shanghai, \$5.....	75 66
"H. W. A., Sp. for Rev. Mr. Ancell, Shanghai.....	50 00	<i>St. James's</i> (Roxbury): Wo. Aux., salary of Rev. Nathan Matthews, Africa	5 00
Arthur E. Hungerford, Gen., \$25; Forward Movement, Gen., \$10.....	35 00	<i>St. John's</i> (Charleston): Frn.....	31 95
"A Friend," Sp. for famine and plague sufferers, China.....	22 00	<i>St. Margaret's S. S.</i> (Brighton): 1910, Gen.....	12 71
"A Friend," Sp. for famine sufferers, Shanghai	10 00	<i>St. Peter's</i> (Jamaica Plain): George O. Currier, Gen.....	10 00
BALTIMORE Co.— <i>Church of the Good Shepherd S. S.</i> (Sherwood): Salary of teacher in <i>St. Peter's</i> Day-school for Boys at Hankow.....	10 00	<i>St. Stephen's</i> : Indian, \$104.01; Colored, \$104; "Anonymous," Forward Movement, Gen., \$37.50.....	245 51
<i>Holy Cross Chapel</i> (Freeland): Gen..	2 00	<i>Trinity Church</i> : Dom., \$105; Philippines, \$100; Frn., \$2,815.12; Hankow, \$100; Tokyo, \$100; China, \$5; Sp. for Bishop Atwood, Arizona, \$25; Wo. Aux., Alaska, \$10.....	3,260 12
<i>St. David's</i> (Roland Park): Gen.....	50 00	C. A. French, for student work.....	50 00
<i>St. John's</i> (Western Run): Gen.....	10 00	BRIDGEWATER— <i>Trinity Church</i> : Wo. Aux., Sp. for Wuchang, Hankow... ..	2 00
<i>St. John's S. S.</i> (Mount Washington): Junior Aux., Sp. for Bishop Horner, Asheville, \$10; Sp. for Bishop Rowe, Alaska, \$3.55; Sp. for Bishop Van Buren, Porto Rico, \$2.90; Sp. for Bishop Brooke, Oklahoma, \$2.87; Sp. for Bishop Griswold, Sallina,		BROCKTON— <i>St. Paul's</i> : Gen.....	39 37
		BROOKLINE— <i>All Saints'</i> : Junior Aux., Gen., \$50; Sp. for <i>Christ Church</i> Mission School at Anvik, Alaska, \$25; for Bromley, Liberia, \$5; Sp. for Good Shepherd Mission School, Pennick, Georgia, \$10.....	90 00
		<i>Church of Our Saviour</i> : Junior Aux.,	

Gen.	20 00
St. Paul's: Indian, \$25; Colored, \$25; Wo. Aux., Hooker School, Mexico, \$5; Isle of Pines, Cuba, \$5; Junior Aux., Gen., \$20.....	80 00
CAMBRIDGE—Christ Church: "A Member," Sp. for bank losses of mission workers, Fairbanks, Alaska, \$10; Sp. for famine sufferers, China, \$25	35 00
St. James's: Junior Aux., Gen.....	5 00
St. Peter's: Wo. Aux., Hooker School, Mexico	3 00
St. Philip's S. S.: Gen.....	2 45
John C. Magee, Sp. for Famine Fund, China.....	5 50
CANTON—Trinity Church: Gen.....	10 00
CHELSEA—St. Luke's: Gen., \$10; Wo. Aux., salary of Rev. Nathan Matthews, Africa, \$2.....	12 00
COHASSET—St. Stephen's: Junior Aux., Gen.....	20 00
DEDHAM—St. Paul's: Wo. Aux., salary of Rev. Nathan Matthews, Africa, \$5; San Gabriel, Brazil, \$5; Isle of Pines, Cuba, \$5; Haiti, \$5; Sp. for bank failure, Alaska, \$50.....	70 00
FALMOUTH—Church of the Messiah (Wood's Hole): Colored.....	11 74
FRAMINGHAM—St. Andrew's (South): Wo. Aux., San Gabriel, Brazil.....	4 00
HAVERHILL—Trinity Church: Frn.....	51 67
HUDSON—St. Luke's: Junior Aux., Dom.....	45 50
LAWRENCE—Grace: Junior Aux., Gen.....	5 00
LYNN—Incarnation: Wo. Aux., salary of Rev. Nathan Matthews, Africa.....	3 00
St. Stephen's: Gen.....	27 09
MATTAPOISETT—St. Philip's: Wo. Aux., Isle of Pines, Cuba.....	1 00
MEDFORD—Grace: Wo. Aux., Hooker School, Mexico.....	10 00
MELROSE—Trinity Church: Dorcas Chapter, Wo. Aux., salary of Mrs. McCalla, Africa.....	2 00
NEWBURYPORT—St. Paul's: Gen., \$163.16; St. Anna's Society and S. S., Sp. for Bishop Johnson, South Dakota, to be used at his discretion, \$35.30	198 46
NEWTON—St. Mary's (Lower Falls): Wo. Aux., San Gabriel, Brazil.....	2 00
NEWTON—St. Paul's (Highlands): Dom. and Frn., \$25.30; Junior Aux., Gen., \$10.....	35 30
Trinity Church (Centre): Wo. Aux., San Gabriel, Brazil.....	8 00
NORTH ANDOVER—St. Paul's: Wo. Aux., salary of Rev. Nathan Matthews, Africa	8 00
PLYMOUTH—Christ Church: Gen.....	30 00
SALEM—St. Peter's: Junior Aux., Gen. Grace: Girls' Friendly Society Sp. for St. Hilda's Building Fund, Wuchang, Hankow	5 00
SWANSEA—Christ Church: Wo. Aux., Sp. for Deaconess Phelps, Hankow.....	3 00
TAUNTON—St. Thomas's: Indian, \$79.90; Colored, \$79.91; Dom., \$205.27; Frn., \$185.63; Gen., \$12.07	562 78
WALTHAM—Ascension: Gen.....	7 29
Christ Church: "A Member," Wo. Aux., salary of Mrs. McCalla, Africa, \$5; Sp. for life insurance of Rev. T. S. Tyng, Kyoto, \$2.....	7 00
MISCELLANEOUS—Wo. Aux., Miss A. T. Reynolds, Sp. toward loss to the Fairbanks Mission, Alaska, by failure of bank, \$25; "A Member," Sp. for China Famine Relief Fund, \$50; Sp. for St. Hilda's School, Wuchang, Hankow, \$100; Sp. for the Building Fund of St. Paul's College, Tokyo, \$500; "A Friend," San Gabriel,	

\$5; Hooker School, Mexico, \$5; Isle of Pines, Cuba, \$5; medical work, Tokyo, \$5; Sp. for Chinese Famine Fund (of which from Miss Reynolds, \$10, "A Member," \$2), \$12; Miss Hooker, through C. P. C., Sp. for running expenses, Boone Library, Wuchang, Hankow, \$7.15; a memorial to Mrs. Charlotte F. Wilson, for support of Bible-woman, Shanghai, \$11.67; bequest of Miss Caroline F. Neal, Sp. for Rev. Nathan Matthews, Africa, for infirm, \$300; Sp. for Rev. W. J. Cuthbert, Kyoto, for chapel, \$225; Sp. for Bishop Funsten, of Idaho, \$100; Sp. for Bishop Paddock, of Eastern Oregon, \$50; Colored Committee, Colored Missions in Mississippi, \$100; Sp. for Miss Wheeler's salary, St. Augustine's School, Raleigh, North Carolina, \$50.....	1,550 82
Offering at annual service for Junior leaders, \$7.25, offering at annual service for Juniors, \$43.70, Gen.	50 95

Michigan

Ap. \$631.89; Sp. \$91.50	
ADRIAN—Christ Church: Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$1; Alaska, \$1.....	2 00
ALMA—St. John's: Gen.....	6 50
ANN ARBOR—St. Andrew's: Dom. and Frn., \$111.90; Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$5; Gen., \$20; Sp. for Rev. A. R. Hoare, Alaska, \$10; Sp. for Rev. F. Neve, Virginia, for mountain child, \$5; Sp. for St. Andrew's School, Sewanee, Tennessee, \$10; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$5.....	166 90
BAY CITY—Trinity Church: Wo. Aux., Alaska, \$5; Gen., \$20; Sp. for Miss Routledge, Philippines, \$2; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$1.....	28 00
DETROIT—Christ Church: Wo. Aux., Alaska, \$35; St. Paul's School, Lawrenceville, Southern Virginia, \$25; St. Augustine's School, Raleigh, North Carolina, \$30; Philippines, \$25; work among deaf-mutes, \$5; Sp. for Deaconess Routledge, Philippine Islands, \$5; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$25; S. S., Africa, \$11.62.....	161 62
St. John's: "H. A., Sp. for Bishop Gray, Southern Florida, \$20; Wo. Aux., Alaska, \$50; St. Paul's School, Lawrenceville, Southern Virginia, \$25; St. Augustine's School, Raleigh, North Carolina, \$25.....	120 00
St. Joseph's: Wo. Aux., Gen., \$8; Alaska, \$3; St. Paul's School, Lawrenceville, Southern Virginia, \$2; St. Augustine's School, Raleigh, North Carolina, \$2; Philippines, \$3; Sp. for Deaconess Routledge, Philippine Islands, \$4; F. E. Adams Memorial, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$1.....	23 00
DRYDEN—St. John's: Gen.....	1 00
FENTON—St. Jude's: Gen.....	3 50
FLINT—St. Paul's: Gen., \$85.89; Wo. Aux., Alaska, \$15; St. Paul's School, Lawrenceville, Southern Virginia, \$5; work among deaf-mutes, \$10...	115 89
GRASS LAKE—St. Mary's: Gen.....	8 75

JACKSON—St. Paul's: Wo. Aux., Alaska, \$20; St. Paul's School, Lawrenceville, Southern Virginia, \$15; Philippines, \$2.50; Sp. for Rev. H. C. Parke, Asheville, \$2.50.....	40 00
LANSING—St. Paul's: Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$2; Gen., \$1; Sp. for Deaconess Routledge, Philippine Islands, \$1	4 00
PONTIAC—All Saints': Gen., \$28.31; Wo. Aux., Alaska, \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$1; work among deaf-mutes, \$3	37 31
TRENTON—St. Thomas's: Alaska.....	4 92

Michigan City

Ap. \$33.75

FORT WAYNE—Trinity Church: Gen...	25 00
GAS CITY—St. Paul's: Gen.....	8 75

Milwaukee

Ap. \$182.38; Sp. \$2.00

BROADHEAD—St. Martin's: Gen.....	4 20
DELA VAN — Christ Church: Dom., \$11.70; Frn., \$18.46; Gen., \$8.30..	38 46
EVANSVILLE—St. John's: Gen.....	2 50
KENOSHA—St. Matthew's: Gen.....	30 71
LA CROSSE—Christ Church: Dom. and Frn.....	36 00
MADISON—Grace: Gen.....	10 00
MILWAUKEE—All Saints' Cathedral: Gen.....	44 93
St. Paul's: Mrs. George Howard Keiser, Sp. for Rev. Mr. Staunton for mission work in the Philippine Islands	5 00
OCONOMOWOC—Zion: Dom., \$3.58; Frn., \$5.....	8 58
SHARON—St. Mary's: Gen.....	2 00
WAUWATOSA—Trinity Church: Gen...	5 00

Minnesota

Ap. \$467.88; Sp. \$56.15

CHATFIELD—St. Matthew's: Dom., \$1; Frn., \$6.40.....	7 40
FAIRBAULT DEANERY—Wo. Aux. Sp. for Rev. Allan Burleson, Mexico...	6 15
MINNEAPOLIS—St. Mary's S. S.: Gen..	3 65
St. Paul's: Salary of Rev. Wang Hshuin-lh, Hankow.....	180 00
RED WING—Christ Church: Gen.....	135 00
Anna C. Josephson, \$10, Helen A. Friedrich, \$10, C. E. Friedrich, \$10, Sp. for relief in famine district, China	30 00
ST. PAUL—Christ Church: Gen.....	56 25
St. Clement's Memorial: Frn., \$25; Gen., \$3	28 00
SLAYTON—St. Barnabas's: Gen.....	2 55
WINDOM—Church of the Good Shepherd: Gen.....	3 37
WINONA—St. Paul's: Gen.....	50 00
Charles A. Coleman, Gen.....	1 00
WORTHINGTON—St. John's S. S.: Gen..	66
MISCELLANEOUS — Minnesota Juniors, Sp. for Nopala Hospital, Mexico....	20 00

Mississippi

Ap. \$103.75

BILOXI—Church of the Redeemer: Gen.....	20 00
COLUMBUS—St. Paul's: Gen.....	51 25
GRENA DA—All Saints': Junior Aux., Gen.....	5 00
JACKSON—St. Andrew's: Junior Aux., Gen.....	2 50
NATCHEZ — Trinity Church: Junior Aux., "Rev. R. W. Patton" scholarship, St. John's University, Shanghai, \$10; Gen., \$10.....	20 00

PASCAGOULA—St. John's: Junior Aux., "Rev. R. W. Patton" scholarship, St. John's University, Shanghai, \$1.50; Gen., \$3.50.....	5 00
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Missouri

Ap. \$309.17

ST. LOUIS—Church of the Holy Communion: Gen., \$94.62; Dom. and Frn., \$128.65.....	223 27
Holy Cross House: Gen.....	25 00
St. Peter's: Dom., \$30.90; Frn., \$30..	60 90

Montana

Ap. \$109.20; Sp. \$7.00

BILLINGS—St. Luke's: Frn.....	75 00
DILLON—St. James's: Sp. for Chinese Famine Fund.....	7 00
GREAT FALLS—Incarnation: Gen.....	34 20

Nebraska

Ap. \$69.76

CREIGHTON—St. Mark's: Dom. and Frn.....	1 00
DECATUR—Incarnation: Gen.....	2 76
FAIRBURY—Emmanuel Church: Gen..	28 15
FLORENCE—St. Mark's: Gen.....	6 85
GENEVA—Trinity Church: Dom. and Frn.....	10 00
NIORARA—St. Paul's: Dom. and Frn., \$1; Rev. Marcus J. Brown, Dom., \$5; Frn., \$5; Mrs. Mary G. Perry, Dom. and Frn., \$5.....	16 00
YORK—Holy Trinity Church: Gen....	5 00

Newark

Ap. \$2,120.52; Sp. \$3,546.15

ALLENDALE—Epiphany: Gen.....	5 00
BOONTON—St. John's: Gen.....	3 75
ENGLEWOOD—St. Paul's: Gen.....	39 50
IRVINGTON—Trinity Church: Gen....	35 00
JERSEY CITY—Holy Cross: Gen.....	13 00
St. John's (Heights): Salary of Rev. W. J. Cuthbert, Kyoto.....	137 50
MAPLEWOOD—St. George's: Gen.....	30 00
MONTCLAIR—St. John's: Gen.....	7 22
NEWARK—Grace: Alaska Indians, \$3; Sp. for China Famine Fund, \$3....	6 00
St. Alban's: Sp. for Rev. R. E. Wood, Wuchang, Hankow, for purchase of land	4 15
St. Mark's (Forest Hill): Gen.....	25 00
St. Paul's: Gen.....	211 51
NORDHOFF—St. John's Chapel: Dom. and Frn.....	10 00
ORANGE—Grace: \$500, "A Friend," \$5.20, Gen.....	505 20
St. Mark's: Stephen W. Williams, Gen.	10 00
PATERSON—St. Mark's: Dom. and Frn.	12 65
RIDGEWOOD—Christ Church: "Anonymous," Sp. for Anking, Wuhu.....	3,500 00
RUTHERFORD—Grace: Gen., \$39.40; "St. Paul's Chapter" bed in Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$50.....	89 40
SHORT HILLS—Christ Church: St. Hilda's School, Wuchang, Hankow, \$5; Sp. for Rev. Mr. Betticher, Alaska, \$2.....	7 00
SOUTH ORANGE—Church of the Holy Communion: Salary of Rev. H. McNulty, Shanghai.....	187 50
St. Andrew's: Dom. and Frn.....	215 45
J. H. Smith, Dom.....	50 00
SUMMIT—Calvary: Gen., \$450; Sp. for China Famine Fund, \$7; Miss Anna H. Laight, Sp. for Church Extension Fund, Porto Rico, \$5.....	462 00
WEST HOBOKEN—St. John's: Wuhu, China	74 84
MISCELLANEOUS—"A Friend," Sp. for bank failure, Fairbanks, Alaska....	25 00

New Hampshire

Ap. \$382.50; Sp. \$105.00

CONCORD— <i>St. Paul's School</i> : Dom. and Frn., \$250; Missionary Society, Sp. for St. Paul's College Building Fund, Tokyo, \$100.....	350 00
Rev. G. M. Brinley, for student work.....	25 00
FRANKLIN— <i>St. Jude's</i> : Gen.....	10 00
LANCASTER— <i>St. Paul's</i> : Gen.....	7 00
LITTLETON— <i>All Saints'</i> : Gen.....	7 50
MANCHESTER— <i>Grace</i> : Gen.....	28 00
SANBORNVILLE— <i>St. John the Baptist's</i> : A. C. Milliken, Sp. for Chinese sufferers.....	5 00
TILTON— <i>Trinity Church</i> : Gen.....	25 00
MISCELLANEOUS—Wo. Aux., Gen.....	30 00

New Jersey

Ap. \$944.72; Sp. \$160.57

ASBURY PARK— <i>Trinity Church</i> : Gen..	10 00
"In Memoriam," Gen.....	10 00
CAMDEN— <i>St. Paul's</i> : Gen., 50 cts.; Wo. Aux., "A Member," Sp. for Rev. A. Goddard for his work in Shasi, Hankow, \$5.....	5 50
COLUMBUS— <i>St. Luke's</i> : Gen.....	5 50
CRANFORD— <i>Trinity Church</i> : Wo. Aux., Sp. for Mexican work.....	5 00
DELAIR— <i>Holy Trinity Church S. S.</i> : Sp. for Christ Church School, Arden, Asheville.....	2 50
DUNNELLEN— <i>Holy Innocents'</i> : Junior Aux., Colored.....	3 25
ELIZABETH— <i>St. John's</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$5; salary of Kimura San, Kyoto, \$5; Sp. for Christ School, Arden, Asheville, \$5; Sp. for Archdeacon Wentworth's work, Lexington, \$5.....	20 00
<i>Trinity Church</i> : Gen.....	43 25
FAIRVIEW— <i>Trinity Church</i> : Wo. Aux., salary of Kimura San, Kyoto, \$1.50; "Cent-a-Week Fund," St. Paul's School, Lawrenceville, Southern Virginia, \$1.....	2 50
FREEHOLD— <i>St. Peter's</i> : Gen.....	6 00
LAKEWOOD— <i>All Saints' Memorial</i> : Gen.....	249 72
LAMBERTVILLE—"A Friend," Forward Movement, Gen.....	10 00
MANTUA— <i>St. Barnabas's</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$1.50; St. Augustine's School, Raleigh, North Carolina, Arden, Asheville, \$2.50; Frn., \$1.50; salary of Kimura San, Kyoto, \$1.....	7 50
METUCHEN— <i>St. Luke's</i> : Gen.....	47 02
H. B. Driggs, Sp. for famine sufferers, China.....	1 00
MOORESTOWN— <i>Trinity Church</i> : Indian, \$25; Colored, \$35; Wo. Aux., "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$2; salary of Kimura San, \$5.....	67 00
NAVESINK— <i>All Saints'</i> : "Anonymous," Sp. for Building Fund, St. Paul's College, Tokyo, \$100; Wo. Aux., "A Member," Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	105 00
NEW BRUNSWICK— <i>Christ Church</i> : Colored, \$30.17; Frn., \$112.13; Gen., \$3.20.....	145 50
RIVERTON— <i>Christ Church</i> : Wo. Aux., Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$10; "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$23; Chinese Bible-woman, \$2; Sp. for Good Samaritan Hospital, Charlotte, North Carolina,	

\$2.50; S. S., Sp. for Christ School, Arden, Asheville, \$10.....	47 50
SALEM— <i>St. John's</i> : Frn.....	45 59
SOUTH AMBOY— <i>Christ Church</i> : Colored, \$4; Dom., \$8.82; Forward Movement, \$10.87; Gen. (of which "Nickel Missionary Society" of Doane Memorial Chapel, \$14), \$106.41; S. S. Missionary League, Sp. for Rev. Mr. Wood, Hankow, \$2.57.....	132 67
SOUTH VINELAND— <i>Christ Church</i> : Gen.....	10 00
TRENTON— <i>Associate Mission</i> : Rev. J. Woods Elliott, Sp. for Chinese sufferers.....	2 00
<i>Christ Church</i> : Gen.....	25 00
<i>St. Paul's</i> : Dom.....	9 47
VINELAND— <i>Trinity Church</i> : Indian, \$16; Frn., \$48.32.....	64 32
WENONAH— <i>All Saints'</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$1.50; St. Augustine's School, Raleigh, North Carolina, \$1; Frn., \$1.50; salary of Kimura San, Kyoto, \$1; Sp. for Christ School, Arden, Asheville, \$2.50.....	7 50
WOODBURY— <i>Christ Church</i> : Wo. Aux., Sp. for Hooker Memorial School, Mexico.....	10 00
MISCELLANEOUS—Five Branches, Wo. Aux., Dom.....	5 00

New York

Ap. \$27,508.68; Sp. \$5,812.93

ANNANDALE— <i>St. Stephen's College</i> : Gen.....	43 00
BEDFORD— <i>St. Matthew's</i> : Wo. Aux., the Catherine M. Bates Memorial Fund, for St. Paul's College, Tokyo.....	30 00
DOBBS FERRY— <i>Zion</i> : Wo. Aux., Dom.....	5 00
FIELDHOUSE— <i>St. Catherine's</i> : Dom. and Frn.....	7 00
HARRISON— <i>All Saints'</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	10 00
HIGH FALLS— <i>St. John's</i> : Gen.....	5 00
HYDE PARK— <i>St. James's</i> : Wo. Aux., Sp. for House of Bethany (Miss Ridgely), Cape Mount, Africa, \$5; Sp. for Bishop Rowe, Alaska, \$5; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	15 00
IRVINGTON—Mrs. Frances L. Coster, student work, Gen.....	25 00
MILLBROOK— <i>Grace</i> : Gen.....	142 00
MOHEGAN— <i>St. Mary's</i> : Gen.....	7 00
MOUNT VERNON— <i>Ascension</i> : "E. H. W.," Sp. for Miss Ridgely, Cape Mount, Africa, \$22.25; Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, \$10.....	32 25
John W. Hammond, for China.....	5 00
NEW YORK— <i>Advocate</i> : Daughters of the King, Sp. for Famine Fund, China.....	5 00
<i>All Angels'</i> : Gen.....	452 85
<i>All Souls'</i> : Gen. (of which S. S., \$22.83).....	92 38
<i>Ascension</i> : Support of Deaconess Katherine E. Phelps, St. Hilda's School, Wuchang, Hankow, \$350; Gen., \$212.25.....	562 25
<i>Ascension Memorial</i> : Wo. Aux., Dom.....	1 00
<i>Beloved Disciple</i> : Gen.....	48 50
<i>Calvary</i> : Indian Mission, \$30.69; Wo. Aux., support of Bible-woman in Shanghai, \$50.....	80 69
<i>Church Missions House Chapel</i> : Gen. (of which Junior Clergy Association, \$1.16).....	11 81
<i>Christ Church</i> : Gen. (of which S. S., 1910, \$73.72), \$686.22; Wo. Aux.,	

Dom., \$5; Sp. for Bishop Wells, Spokane, for Clergy Fund, \$10; Sp. for Miss Bassett, Jump Off, Tennessee, \$10; Sp. for Bishop Brewster's work, Western Colorado, for three years, \$50.....	761 22
<i>Christ Church</i> (New Brighton): Dom. and Frn., \$638; Wo. Aux., Dom., \$5; Frn., \$10; St. Paul's College, Tokyo, \$5; Sp. for Rev. I. H. Correll, Kyoto, \$25.....	683 00
<i>Christ Church</i> (Riverdale): Gen., \$20; Wo. Aux., Frn., \$10; Sp. for Bishop Partridge, Kyoto, \$35.....	65 00
<i>General Theological Seminary</i> : Missionary Society, Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia.....	70 00
<i>Grace</i> : Colored missions, \$801.24; Indian missions, \$58.50; work in Alaska, \$45; special work under Rev. G. G. Bennett, Arapahoe, Kearney, \$100; Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$25; Sp. for St. John's School, Uniontown, Kentucky, \$25; Sp. for work of Rev. J. R. Jenkins, Prescott, Arizona, \$100; Sp. for Bishop Millsbaugh for hospital in Wellington, Kansas, \$25; Sp. for Blue Ridge Industrial School, Greene County, Virginia, \$25; Sp. for Bishop Horner, Asheville, for mountain work, \$25; Sp. for work of Rev. Jackson M. Mundy, Henderson, Kentucky, \$25; Sp. for Bishop Strange, East Carolina, for Negro work, \$50; Sp. for Rev. William Cochran for Building Fund of St. Mark's, Danville, Springfield, \$250; Sp. for St. John's Church, Logan, Utah, \$50; Sp. for work of Rev. John A. Staunton, Jr., Sagada, Philippine Islands, \$25; Sp. for Bishop Thurston, Eastern Oklahoma, \$100; Sp. for Bishop Roots, Hankow, \$100; Frn., \$80; Gen. (of which Men's Missionary League, \$500), \$2,731.79; Sp. for Japanese theological students, Kyoto, \$392.47; Sp. for Bishop Knight, Cuba, \$100; Sp. for applying on debt of St. Peter's Mission, Duluth, \$25; St. Augustine's League, Committee on Colored Missions, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Bishop Bratton, Vicksburg School, Mississippi, \$29; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. toward James Williams's account at St. Paul's School, Lawrenceville, Southern Virginia, \$20; Woman's Foreign Missionary Association, Sp. for Mrs. Auer, Africa, \$50; Sp. for insurance of Bishop John McKim, Tokyo, \$50.....	5,378 00
<i>Heavenly Rest</i> : Miss Sarah T. Acton, Gen., \$30; Wo. Aux., "Pure in Heart" scholarship, Girls' High School, Kyoto, \$50; "Loving Hand" scholarship, St. John's University, Shanghai, \$50; "Parker Morgan" scholarship, Girls' Training Institute, Africa, \$50; "Anna," \$40, "Howland," \$50, scholarships, Girls' High School, Kyoto.....	270 00
<i>Holy Apostles</i> : Bishop Paddock's work in Eastern Oregon, \$36.87; Gen. (of which Apportionment, 1909-1910, \$1.20), \$33.06; Wo. Aux., Sp. for Rev. E. N. Joyner's work in Asheville, \$27.83; Sp. for Rev. Mr.	
Kong's work in Honolulu, Hawaii, \$22.32.....	124 58
<i>Incaration</i> : Mrs. Clinton Ogilvie, Sp. for Bishop Brewster, Western Colorado, \$500; Sp. for Bishop Nathaniel S. Thomas, Wyoming, \$250; Sp. for Bishop Frederick E. Johnson, South Dakota, \$244.25; St. Augustine's League, Mrs. Haskell and Mrs. Proctor, Sp. for "Arthur Brooks" scholarship, Bishop Payne Divinity-school, Petersburg, Southern Virginia, "In Memory of Mrs. J. L. Riker," \$150.....	1,144 25
<i>Church of the Mediator</i> : Gen.....	44 14
<i>Church of the Messiah</i> : Gen.....	7 07
<i>Resurrection</i> : "Two Members," Sp. for Rev. R. E. Wood, Wuchang, Hankow, for scholarship for A. Lo.....	11 00
<i>St. Andrew's</i> (Harlem): "A Member," Frn.....	1 00
<i>St. Andrew's</i> (Richmond): "A Member," Wo. Aux., Frn., \$25; Sp. for Rev. Yoshimichi Sugura, Tokyo, \$15; Sp. toward building for students in Tokyo, \$15.....	55 00
<i>St. Bartholomew's</i> : Dom. and Frn., \$12,000; Wo. Aux., Frn., \$200; Sp. for St. Mary's School, Rosebud, South Dakota, \$50; Sp. for Rev. Mr. Staunton's work at Sagada, Philippine Islands, \$200.....	12,450 00
<i>St. Clement's</i> : Gen.....	16 40
<i>St. George's</i> : Gen., \$3,852.80; J. W. Wood, Sp. for China family relief, \$5; Women's Branch, Missionary Society, for "Mary Emma Leavitt" scholarship, Girls' Training Institute, Africa, \$25; bed in St. James's Hospital, Anking, Wuhu, \$50; Wo. Aux., Sp. for Archdeacon Wentworth, Winchester, Lexington, \$50; Niobrara League, Sp. for "Sherman Coolidge" scholarship, Shoshone, Wyoming, \$40; Girls' Friendly Society, Sp. for St. Hilda's School, Wuchang, Hankow, \$10; S. S., Sp. for Rev. Maxwell Rice, Utah, \$100.....	4,132 80
<i>St. James's</i> : "Members," Sp. for Rev. R. E. Wood, Wuchang, Hankow, for "A. Lo and T. H. Lin" scholarship, \$17; Wo. Aux., Mrs. G. T. Hollister, Sp. for Archdeacon Spurr, Moundsville, West Virginia, \$20; Mrs. E. Walpole Warren, Sp. for St. James's, Mesilla Park, New Mexico, \$25.....	62 00
<i>St. John the Evangelist's</i> : "A Member," Gen.....	50 00
<i>St. Luke's S. S.</i> : Rally, Gen.....	10 73
<i>St. Mark's</i> : Gen.....	126 93
<i>St. Matthew's</i> : Wo. Aux., Dom., \$47; Frn., \$10.....	57 00
<i>St. Michael's</i> : Salary of Rev. A. A. Gilman, Changsha, Hankow.....	798 83
<i>St. Thomas's</i> : Dom., \$927.50; Frn., \$927.50; Rev. E. M. Stires, D.D., Sp. for memorial to Bishop Whipple, Havana, Cuba, \$50; Wo. Aux., "Rev. J. W. Brown" scholarship, St. John's University, Shanghai, \$70; St. Hilda's School, Wuchang, Hankow, \$20; Sp. toward education of Miss Kaye Umezawa, Tokyo, \$50; Niobrara League, Sp. for "Sherman Coolidge" scholarship, Shoshone, Wyoming, \$40.....	2,085 00
<i>Trinity Church</i> : Wo. Aux., toward salary of Rev. J. A. Staunton, Jr., Sagada, Philippine Islands.....	140 00
<i>Trinity Church</i> (New Dorp): Gen.....	7 00
<i>Zion and St. Timothy's</i> : Wo. Aux., Frn., \$50; Sp. for St. Hilda's Building Fund, Hankow, \$5; Sp. for St. Luke's Hospital, Phenix, Arizona	

(of which Mrs. Hamilton Downing, \$20), \$220; Mrs. Hamilton F. Downing, Niobrara League, Sp. for Hobart Mission Hospital, Oneida, Fond du Lac, \$20; Missionary Chapter, Sp. for Dr. Thomson's life insurance, Shanghai, \$50.....	345 00
<i>Intercession Chapel</i> : Sp. for Bishop Atwood, Arizona, \$37.31; Wo. Aux., Dom., \$5; Frn., \$5.....	47 31
<i>St. Agnes's</i> : Wo. Aux., Frn.....	60 00
<i>St. Augustine's</i> : Frn., \$7.79; Missionary Guild, Dom. and Frn., \$59.....	66 79
<i>St. Chrysostom's</i> : Dom., \$18.49; Frn., \$33.51; Wo. Aux., Sp. for Insurance Fund, \$50; S. S., Frn., \$2.01.....	104 01
<i>St. Luke's Chapel</i> : Frn.....	25 00
<i>Trinity Chapel</i> : Missionary Relief Society, \$50; "A Member," \$10, Mrs. Francis U. Johnston, \$20, Miss Johnston, \$10, Miss F. H. Youngs, \$5, Sp. for Building Fund, St. Hilda's School for girls, Wuchang, Hankow; Mrs. William Darrach, Frn., \$2.....	97 00
OSSINING—Miss Anne F. Gordon, Gen.	5 00
PELHAM MANOR— <i>Christ Church</i> : Wo. Aux., Miss Fanny Schuyler, St. Paul's College, Tokyo, \$10; hospital at Anking, Wuhu, \$10.....	20 00
PELHAM— <i>Church of the Redeemer</i> : Wo. Aux., Dom., \$2; Sp. for hospital work of Rev. W. S. Claiborne, Sewanee, Tennessee.....	12 00
PIERMONT— <i>Christ Church</i> (Sparkill): Gen.....	10 00
POUGHKEEPSIE— <i>Christ Church</i> : Gen.	30 00
<i>St. Paul's</i> : Dom. and Frn., \$83.61; Frn., \$86.21.....	169 82
STONE RIDGE— <i>St. Peter's</i> : Gen.....	10 00
SUFFERN— <i>Christ Church</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	20 00
TARRYTOWN— <i>Christ Church</i> : Gen.....	5 00
WALDRON— <i>St. Andrew's</i> : Gen.....	5 00
WEST PARK— <i>Ascension</i> : Forward Movement, Gen.....	1 00
YONKERS— <i>St. John's</i> : Wo. Aux., Sp. for Rev. R. W. Andrews, Tokyo, for organ or melodeon.....	25 00
MISCELLANEOUS—Rev. Philip Cook, Sp. for Rev. S. H. Littell, Hankow, China, for lots purchased.....	100 00
"A," Sp. for relief of Alaska missionaries' personal accounts on account of bank failure.....	1,000 00
"A Friend," Dom.....	500 00
James J. Goodwin, Sp. for Bishop Kinsolving's Special Fund, Brazil... William Alexander Smith, Sp. for Dr. Pott for China Famine Fund.....	100 00
"I. B.," Sp. toward personal accounts of missionaries in Alaska on account of bank failure.....	100 00
"A Friend," Gen.....	81 00
Miss Mary E. Cox, Dom., \$25; Frn., \$25.....	50 00
Edward C. Parish, Wo. Aux., Dom., \$25.....	25 00
George L. Jewett, Sp. for China Famine Fund.....	25 00
Clarence Bishop Smith, \$10, Mrs. Lincoln Cromwell, \$10, Sp. for Rev. R. E. Wood, Wuchang, Hankow, scholarship for A. Lo.....	20 00
Miss Virginia Butler, Sp. for Boone Library, Wuchang, Hankow (books to be bought here).....	10 00
The Churchman Company, Gen.....	6 00
Mrs. Charlotte S. Kraus, Sp. for China Famine Fund.....	5 00
The Misses Ferry, Sp. for China Famine Fund.....	5 00
"Anonymous," Gen.....	5 00
Chinese famine sufferers.....	5 56
CHARLOTTE—Rev. E. A. Osborne, Sp. for sufferers in Wuhu, China.....	5 00
COOLEEMEE— <i>Church of the Good Shepherd</i> : Gen.....	8 00
GASTON— <i>St. Luke's</i> : A. Wilkins and wife, Sp. for Chinese famine sufferers.....	1 00
HALIFAX— <i>St. Mark's</i> : Gen.....	1 25
HILLSBORO— <i>St. Matthew's</i> : Sp. for Chinese famine sufferers.....	29 50
JACKSON— <i>Church of the Saviour</i> : Sp. for Chinese famine sufferers.....	5 30
LAURINBURG— <i>St. David's</i> : Frn.....	5 00
LITTLETON— <i>St. Alban's</i> : Gen., \$1.25; Sp. for Chinese famine sufferers, \$7.45.....	8 70
RALEIGH— <i>St. Mary's School</i> : Gen.....	7 72
SALISBURY— <i>St. Luke's</i> : \$43.61, S. S., \$2.05, Gen.....	45 66
TARBORO— <i>Calvary Parish</i> : Gen.....	16 32
WINSTON— <i>St. Paul's Parish</i> : Gen., \$50; S. S., Sp. for Chinese famine sufferers, \$6.68.....	56 68
<i>St. Stephen's Mission</i> : Gen.....	2 00

Ohio

Ap. \$3,403.72; Sp. \$5.00

AKRON— <i>Church of Our Saviour</i> : Gen.	22 50
CLEVELAND— <i>Emmanuel Church</i> : Wo. Aux., Alaska.....	15 00
Grace: Wo. Aux., salary of Miss Elwin, Shanghai.....	10 00
<i>St. Andrew's</i> : Wo. Aux., Alaska.....	2 50
<i>St. John's</i> : Wo. Aux., Society of St. Ann, salary of Miss Elwin, Shanghai, \$5; Alaska, \$5.....	10 00
<i>St. Mark's</i> : Dom. and Frn.....	5 29
<i>St. Paul's</i> : Dom. and Frn., \$900; Wo. Aux., Gen., \$10; salary of Miss Elwin, Shanghai (of which St. Monica's Society, \$5, Junior Aux., \$5), \$85; St. Monica's Society, Sacramento, \$5; "Ohio" scholarship, St. Elizabeth's School, South Dakota, \$5; Junior Aux., "Julia L. McGrew" scholarship, St. Hilda's School, Wuchang, Hankow, \$50; Alaska, \$5.....	1,060 00
<i>Trinity Cathedral</i> : Dom., \$52; Frn., \$1,428.99; Colored, \$30.30; Wo. Aux., Daughters of the Church, Mrs. C. Ranney, salary of Miss Elwin, Shanghai, \$5; Alaska, \$25; Philippines, \$5.....	1,546 29
CUYAHOGA FALLS— <i>St. John's</i> : Wo. Aux., salary of Miss Elwin, Shanghai, \$6; "Ohio" scholarship, St. Elizabeth's School, South Dakota, \$4.....	10 00
ELYRIA— <i>St. Andrew's</i> : Gen., \$10; S. S., Lenten Offering, 1910, Gen., \$19.65.....	29 65
GALION— <i>Grace</i> : Gen.....	11 00
GAMBIER— <i>Harcourt Parish</i> : Wo. Aux., "Julia Bedell" scholarship, St. John's University, Shanghai, \$5; salary of Miss Elwin, Shanghai, \$5.....	10 00
HUDSON— <i>Christ Church</i> : Gen.....	5 15
KENTON— <i>St. Paul's</i> : Gen.....	5 00
LORAIN— <i>Church of the Redeemer</i> : Gen.....	12 67
MANSFIELD— <i>Grace</i> : Gen.....	40 00
NORWALK— <i>St. Paul's</i> : Wo. Aux., "Julia Bedell" scholarship, St. John's University, Shanghai, \$10; salary of Miss Elwin, Shanghai, \$5; Oklahoma, \$1.....	16 00
OBERLIN— <i>Christ Church</i> : Frn.....	5 00
PENINSULA— <i>Bronson Memorial</i> : Gen.....	6 10
RAVENNA— <i>Grace</i> : Gen.....	9 37
SANDUSKY— <i>Calvary Parish</i> : Junior Aux., S. S. Lenten Offering, Gen.....	1 00
STUEBENVILLE— <i>St. Paul's</i> : Gen.....	117 24
<i>St. Stephen's</i> : Gen.....	40 00
TOLEDO— <i>Grace</i> : Wo. Aux., Sp. for Bishop Thomas, Wyoming, \$2.50; Sp. for Rev. T. Y. Kong, Honolulu,	

North Carolina

Ap. \$137.20; Sp. \$60.49

BURLINGTON—*St. Athanasius's*: Sp. for

\$2.50	5 00	PHILADELPHIA — Advocate Memorial: Gen., \$34.95; Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$3	37 95
St. Mark's: Wo. Aux., Gen., \$5; salary of Miss Elwin, Shanghai, \$20; Alaska, \$10; Oklahoma, \$10; Philippines, \$5.....	50 00	All Saints' (Lower Dublin): Sp. for work of Rev. George P. Mayo among the mountaineers of Virginia, \$23; Indian Hope Association, "Mary Lewis Memorial" scholarship, St. Elizabeth's School, South Dakota, \$22.90; Wo. Aux., "Foreign Committee" scholarship, Girls' High School, Kyoto, \$27.50; Foreign Committee, St. Margaret's School, Tokyo, \$4....	77 40
Trinity Church: Gen.....	300 00	All Souls' for the Deaf: Gen.....	25 00
G. L. Davis, Gen.....	10 00	Calvary (Germantown): Dom., \$100; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$10; Sp. for "Kinsolving" scholarship, Brazil, \$10....	120 00
YOUNGSTOWN — St. John's Parish: Japan, \$17.63; Gen., \$36.33.....	53 96	Christ Church: Frn.....	10 00
Olympia		Christ Church (Germantown): Indian Hope Association, Indian, \$12.25; Junior Aux., Gen., \$1.....	18 25
Ap. \$69.22		Christ Church Chapel: Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$3; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$3.....	6 00
ABERDEEN—St. Andrew's: Gen.....	20 00	Christ Church Hospital Chapel: Wo. Aux., for hospital work in China....	8 00
AVON—Ascension: Gen.....	1 92	Covenant: Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$10; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$10; Primary Department, S. S., Sp. for scholarship, St. Mary's Orphanage, Shanghai, \$30.....	50 00
BURLINGTON—St. Mark's: Gen.....	2 50	Emmanuel Church (Holmesburg): Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil.....	5 00
MONROE—St. Mary's: Gen.....	1 60	Epiphany Chapel: Dom., \$16.07; Frn., \$17.56	33 63
MOUNT VERNON—St. Paul's: Gen.....	4 00	Evangelist: Gen.....	19 50
ORILLIA—St. Andrew's: Gen.....	10 50	Church of the Good Shepherd (Kensington): Gen.....	1 25
PORT ANGELOS—St. Andrew's: Gen....	3 20	Grace: Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil.....	2 50
RENTON—St. Luke's: Gen.....	10 50	Grace (Mt. Airy): Dom., \$1; for missions in the District of Wyoming, \$56.05; Frn., \$1; Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$8	66 05
SEATTLE—St. John's: Gen.....	6 40	Church of the Holy Comforter Memorial S. S.: Sp. for Chinese famine sufferers	5 00
St. Luke's: Gen.....	1 60	Holy Trinity Church: Indian Hope Association, Indian, \$48; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$10; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$10; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$5; Sp. for "John W. Wood" scholarship, Cuba, \$5; Missionary Bible-class, Sp. for "Kinsolving" scholarship, Brazil, \$15; Sp. for Bishop Kinsolving's Fund, Brazil, \$10....	103 00
TACOMA—St. John's: Gen.....	7 00	Incarnation: Rev. Amos Goddard's work in Hankow, \$2; Gen. (of which S. S., \$10.25), \$77.18.....	79 18
Oregon		PRINCE OF PEACE CHAPEL — Gen., \$30.93; Mrs. Mitchell's Men's Bible-class, toward the support of a native priest in Hankow, \$25; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$2	57 93
Ap. \$204.65		St. Andrew's: Sp. for Rev. Amos Goddard's work at Shasi, Hankow, \$20; Indian Hope Association, Indian, \$2; Wo. Aux., missions in Cuba, \$10; Sp. for "John W. Wood" scholarship, Cuba, \$5.....	37 00
ASHLAND—Trinity Church: Gen.....	5 00		
ASTORIA—Grace: Wo. Aux., Gen.....	10 00		
CORVALLIS — Church of the Good Samaritan: Gen., \$28.85; Junior Aux., Gen., \$1.20.....	30 05		
GARDINER—St. Mary's Mission: Gen.....	9 00		
MARSHFIELD—Emmanuel Church: Gen.....	33 75		
NEWPORT—St. Stephen's: Junior Aux., Gen.	2 00		
OAKLAND—St. Clement's Mission: Gen.....	4 85		
PORTLAND—St. Andrew's (Portsmouth): Junior Aux., Gen.....	5 00		
St. David's: Wo. Aux., Gen.....	10 00		
St. Mark's: Gen. (of which Wo. Aux., \$5)	40 00		
St. Stephen's: Wo. Aux., Gen. (of which Junior Aux., \$10).....	13 75		
Trinity Parish: Gen., \$26.75; Wo. Aux., Gen. (of which Junior Aux., \$7), \$14.50.....	41 25		
Pennsylvania			
Ap. \$8,421.74; Sp. \$2,278.03			
AMBLER—Trinity Memorial Church: Wo. Aux., "Foreign Committee" scholarship, Girls' High School, Kyoto	3 00		
ARDMORE — St. Mary's: Wo. Aux., Training-school for Bible-women, Hankow, \$10; Indian Hope Association, "Mary Lewis Memorial" scholarship, St. Elizabeth's School, South Dakota, \$5.....	15 00		
BALA—St. Asaph's: Dom., \$38.50; Frn., \$100.94.....	139 44		
BRYN MAWR—Church of the Redeemer: Dom.	231 00		
CHELTENHAM—St. Paul's: "A Member." Sp. for the mission to be established in the region of Tanana Crossing, Alaska.....	1 00		
CHESTER—St. Paul's: Dom., \$42.67; Frn., \$98.90; Sp. for Rev. Dr. Claiborne's work, Tennessee, \$58.25; Wo. Aux., Frn., \$1,000.....	1,199 82		
COATESVILLE—Trinity Church: Gen....	48 25		
CONSHOCKEN—Calvary: Frn.....	53 69		
GWYNEDD—Church of the Messiah: Gen.	13 30		
LOWER MERION—St. John's: Gen.....	134 30		
MEDIA—Christ Church: Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; Sp. for "Kinsolving" scholarship, Brazil, \$5.....	10 00		
PAOLI—Church of the Good Samaritan: Dom. and Frn.....	12 88		

<i>St. Andrew's</i> (West): Indian Hope Association, Indian, \$10; Wo. Aux., Sp. for "Kinsolving" scholarship, Brazil, \$5; Sp. for Foreign Life Insurance Fund, \$2.....	17 00	arship, Cuttington Collegiate and Divinity-school, Africa, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Foreign Committee" scholarship, Girls' High School, Kyoto, \$5.....	1,533 65
<i>St. Anna's</i> : Wo. Aux., Sp. for Bishop Kinsolving, Brazil.....	1 00	<i>St. Mary's</i> (West): Wo. Aux., "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$15; "Foreign Committee" scholarship, Girls' High School, Kyoto, \$2; Sp. for Foreign Life Insurance Fund, \$3	20 00
<i>St. Barnabas's</i> (Third and Dauphin Streets): Gen.....	17 95	<i>St. Matthias's</i> : Wo. Aux., "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico...	2 90
<i>St. Clement's</i> : Work of Bishop Griswold, of the District of Salina, \$2; Wo. Aux., "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$15.	22 00	<i>St. Michael's</i> (Germantown): Wo. Aux., "Foreign Committee" scholarship, Girls' High School, Kyoto, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$10; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Sp. for Dr. Glenton for bed in Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$5; Sp. for Rev. Pierre Jones, Haiti, \$5;	30 00
<i>St. George's</i> (Richmond): \$4.66, Junior Aux., \$6, Gen.....	10 66	<i>St. Paul's</i> (Chestnut Hill): Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$9; "Bishop Stevens" scholarship, St. John's University, \$5; Training-school for Bible-women, Hankow, \$10; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$6; "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$5; Sp. for "Kinsolving" scholarship, Brazil, \$10; Sp. for Foreign Life Insurance Fund, \$25.....	75 00
<i>St. James's</i> : Indian Hope Association, Indian, \$14; salary of Bishop Griswold, Salina, \$15; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5; Training-school for Bible-women, Hankow, \$10; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; "Foreign Committee" scholarship, Girls' High School, Kyoto, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$10; Sp. for Rev. Percy Stockman's work, Ichang, Hankow, \$5; Sp. for St. Paul's College Fund, Tokyo, \$3; Sp. for "Kinsolving" scholarship, Brazil, \$5....	87 00	<i>St. Paul's Memorial</i> (Overbrook): Wo. Aux., Training-school for Bible-women, Hankow, \$5; "Francesca" scholarship, Boys' Collegiate and Divinity-school, Cuttington, Africa, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; Sp. for Dr. Glenton for bed in Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$10; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Indian Hope Association, Indian, \$5....	35 00
<i>St. James's</i> (Kingsessing): Wo. Aux., Sp. for Rev. Amos Goddard's life insurance, Hankow.....	2 00	<i>St. Peter's</i> : Dom. (of which Forward Movement, \$250), \$976.33; Frn. (of which Forward Movement, \$250), \$692.56; Sp. for Arden, Asheville, \$10; Sp. for Rev. Percy T. Fenn, Wichita, Kansas, \$10; Wo. Aux., "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5; Indian Hope Association, "Mary Lewis Memorial" scholarship, St. Elizabeth's School, South Dakota, \$15.....	1,708 89
<i>St. Luke's and the Epiphany</i> : Dom., \$632; Frn., \$741.37; Indian Hope Association, "St. Luke's" scholarship, St. Elizabeth's School, South Dakota, \$60; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$4.50; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$10; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$10; Sp. for Foreign Life Insurance Fund, \$10; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Sp. for Rev. Amos Goddard's insurance, Hankow, \$5; Sp. for "Philadelphia" scholarship, St. Mary's Orphanage, Shanghai, \$5.50.....	1,483 37	<i>St. Simon the Cyrenian</i> : Junior Aux., Gen.....	50
<i>St. Luke's</i> (Germantown): Wo. Aux., "Foreign Committee" scholarship, Girls' High School, Kyoto, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; Junior Aux., Gen., \$5.....	20 00	<i>St. Stephen's</i> : Indian, \$56.92; Frn., \$110.44; Gen., \$368.97; Wo. Aux., Training-school for Bible-women, Hankow, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$4; "Pennsylvania Wo. Aux." scholarship, Hooker Memorial School, Mexico, \$5; "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; Sp. for Rev. Amos Goddard's work, Hankow, \$28.....	588 33
<i>St. Mar's</i> : Sp. for Rev. Mr. Thorn's work among Oneida Indians, Fond du Lac, \$5; Wo. Aux., Sp. for Foreign Life Insurance Fund, \$65; Sp. for "John W. Wood" scholarship, Cuba, \$30.....	100 00	<i>St. Timothy's</i> (Roxborough): Wo. Aux., St. John's University, Shanghai, \$15; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$10.....	25 00
<i>St. Mark's</i> (Frankford): Gen.....	176 65		
<i>St. Martin's</i> (Oak Lane): Colored (of which S. S., \$3.79).....	17 95		
<i>St. Martin's-in-the-Fields</i> : Dom., 35 cts.; Colored \$497.11; Indian, \$547.14; St. Augustine's School, Raleigh, North Carolina, \$25; St. Paul's Industrial School, Lawrenceville, Southern Virginia, \$25; Gen., \$108.60; Frn., \$15.45; Mrs. H. H. Howston, Sp. for Bishop Kinsolving, Brazil (of which for special fund, \$150, bishop's discretion, \$150), \$300; Wo. Aux., "Francesca" schol-			

<i>Church of the Saviour (West):</i> Wo. Aux., Training-school for Bible-women, Hankow, \$5; Training-school, Sendai, Tokyo, \$4.26; Sp. for St. Paul's College Building Fund, Tokyo, \$10; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5..	24 26
<i>Trinity Church (Oxford):</i> Gen.....	50 90
<i>Zion:</i> Dom. and Frn.....	66 38
Through Wo. Aux., Mrs. John Sedgewick Bangs, "W. Beaumont Whitney" scholarship, Havana, Cuba, \$10; "R. L. M.," Mission Study Class Alumnae, Indian Hope Association, salary of an Indian worker, \$20; calendar profits, Wo. Aux., salaries of native priests for Japan, \$20; Mexico, \$20; Cuba, \$20; Africa, \$5; Sp. for Mrs. Walter W. Pharo for "Helen Lloyd Pharo" scholarship, St. Mary's Orphanage, Shanghai, \$50; Sp. for Tuesday Mission Bible-class, Foreign Life Insurance Fund, \$10.....	155 00
<i>Church Training and Deaconess House:</i> Mrs. George M. Henderson, Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; Sp. for "Kinsolving" scholarship, Brazil, \$1.....	6 00
Mrs. George Woodward (Chestnut Hill), Sp. for St. Agnes' School, Anking, Wuhu.....	600 00
T. Broom Belfield, Sp. for Rev. William J. Cuthbert, Kyoto, Japan, to build church, \$50; Sp. for Bishop's House, Right Rev. Henry B. Restarick, D.D., Honolulu, Hawaii, \$250.....	300 00
John E. Baird, Sp. for work of Right Rev. Lucien Kinsolving, D.D., Brazil, Miss Elizabeth W. Vaux, Sp. for Miss Irene F. Mann's life insurance....	52 78
William Bacon Stevens, Missionary Society of the Philadelphia Divinity-school, Sp. for Chinese famine sufferers.....	25 00
"A Friend," Sp. for Chinese famine sufferers.....	25 00
Mrs. Henry S. Lowber (Mt. Airy), Sp. for Chinese famine sufferers.....	5 00
Theodore Elsenhower, Gen.....	2 00
"McI.," support of a catechist under Rev. J. W. Nichols, Shanghai, China.....	2 00
Miss Peterson, through Wo. Aux., Sp. for Foreign Life Insurance Fund... Mrs. Norman M. Jones (German-town), Sp. for Chinese famine sufferers.....	1 00
<i>PHOENIXVILLE—St. Peter's:</i> Wo. Aux., "Kinsolving" scholarship, Brazil....	3 00
<i>ROSEMONT—Church of the Good Shepherd:</i> "Two Communicants," Sp. for Wyoming.....	100 00
<i>UPPER MERION—Christ Church (Swedes):</i> Frn.....	34 94
<i>WAYNE—St. Mary's Memorial:</i> Gen., \$62.30; Wo. Aux., "Richard Newton" scholarship, Boys' Collegiate and Divinity-school, Cuttington, Africa, \$5; for training-school, Sendai, Tokyo, \$5; Indian Hope Association, for "Mary Lewis Memorial" scholarship, St. Elizabeth's School, South Dakota, \$5; St. Agnes's Guild, Junior Aux., Gen., \$15.....	92 30
<i>WEST CHESTER—Holy Trinity Church:</i> Wo. Aux., Training-school for Bible-women, Hankow, \$5; "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$15; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$15; "Richard Newton" scholarship, Collegiate and Divinity-school, Cuttington, Africa, \$3; "Anna M. Stevens Memorial" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$2; Sp. for Rev. Amos Goddard's life insurance, Hankow, \$15; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$11; Sp. for House of Bethany, Cape Mount, \$16.....	82 00 103 00
<i>MISCELLANEOUS—Wo. Aux., Colored...</i> Wo. Aux., "R. L. M.," Mission Study Class, Alumnae, through Domestic Committee, for salary of Domestic Missionary Bishop, \$20; native work, Philippines, \$20; native work, Honolulu, \$20; salary of worker among Mormons, \$20; salary of worker, Porto Rico, \$2.....	82 00
Indian Hope Association, for "Mary Lewis Memorial" scholarship, St. Elizabeth's School, South Dakota... Wo. Aux., Colored, for Colored, \$15.25; Diocesan Committee, Gen., \$5.....	12 10 20 25
Southern Section of the Wo. Aux., to the Convocation of Chester.....	9 59
Pittsburgh	
<i>Ap. \$274.48; Sp. \$401.00</i>	
BELLEVUE— <i>Epiphany:</i> Gen.....	50 00
BRADDOCK— <i>St. Mary's:</i> Gen.....	4 12
BUTLER— <i>St. Peter's:</i> Men's Missionary League, Gen.....	15 65
PITTSBURGH— <i>Ascension S. S.:</i> Gen... <i>St. Peter's S. S.:</i> Gen.....	6 98 5 28
Trinity Church: "S. C. McC.," Sp. for Chinese Famine Fund.....	10 00
"A Friend," Sp. for Archdeacon Stuck's work, Alaska.....	200 00
Mrs. Ormsby Phillips, Josephine Hooker Memorial School, Mexico....	50 00
Mrs. Gertrude A. M. Thompson Trust, Dom., \$14.84; Frn., \$14.84..	29 68
Wo. Aux., Sp. for St. Hilda's Building Fund, Wuchang, Hankow.....	40 25
UNIONTOWN— <i>St. Peter's:</i> Gen.....	112 77
Wo. Aux., Sp. for Bishop Kinsolving, Brazil, \$40.25; Sp. for Bishop Paddock, Eastern Oregon, \$40.25; Sp. for Rev. C. E. Betticher, Alaska, \$40.25.....	120 75
Junior Aux., Sp. for salary of Miss Benney, Morgantown, Asheville....	30 00
Quincy	
<i>Ap. \$62.65; Sp. \$20.00</i>	
GALESBURG— <i>St. John's:</i> Gen.....	6 65
GRIGGSVILLE— <i>St. James's:</i> Gen.....	5 00
MOLINE— <i>Christ Church:</i> Gen.....	34 00
OSCO— <i>Grace:</i> Gen.....	13 00
PEORIA— <i>St. Paul's:</i> Wo. Aux., "In Memory of Miss Jessie Purple," Sp. for Miss Elwin, Shanghai, for plague and famine sufferers.....	20 00
WARSAW—Mrs. H. K. Sack, Gen.....	4 06
Rhode Island	
<i>Ap. \$1,830.13; Sp. \$2,510.00</i>	
BARRINGTON— <i>St. John's:</i> Junior Aux., Gen.....	25 00
EAST PROVIDENCE— <i>St. Mary's:</i> Gen...	19 53
LONSDALE— <i>Christ Church:</i> Frn.....	81 95
NEWPORT— <i>Emmanuel Church:</i> Gen... "A Friend," Sp. for Bishop Funsten, Idaho.....	125 99 10 00
PAWTUCKET— <i>Church of the Good Shepherd:</i> Dom. and Frn.....	80 00
St. Paul's: Gen.....	202 00
PROVIDENCE— <i>Church of the Messiah:</i> Gen.....	71 26
St. Andrew's: Gen.....	30 00

<i>St. James's: Gen.</i>	42 00
<i>St. John's: Dom.</i> , \$89.92; <i>Frn.</i> , \$79.97; <i>Gen.</i> (of which Forward Movement, \$200.65), \$201.15.....	371 04
<i>St. Stephen's: Junior Aux., Gen.</i>	20 00
<i>WAKEFIELD—Ascension: Girls' Friendly Society Candidates' Class, for St. Hilda's School, Wuchang, Hankow.</i>	5 00
<i>WICKFORD—St. Paul's: Gen.</i>	31 36
<i>WOONSOCKET—St. James's: Gen.</i>	200 00
<i>MISCELLANEOUS—Newport Jubilee Gift, Forward Movement, from the Episcopal churches, Sp. for Deaconess Phelps for St. Hilda's School, Wuchang, Hankow</i>	1,000 00
<i>Wo. Aux., "Carrington" (In Memoriam) scholarship, St. John's School, Cape Mount, Africa.</i>	25 00
<i>"H. T. D." Sp. for Mr. Betticher, to use at his discretion, Alaska.</i>	1,000 00
<i>Gen., \$500; Sp. for Bishop Rowe, to use at his discretion for the Indian work in Alaska, \$500.</i>	1,000 00

Sacramento

Ap. \$98.75

<i>AUBURN—St. Luke's: Gen.</i>	40 70
<i>COLFAX—Trinity Church: Gen.</i>	1 95
<i>FOLSOM—Trinity Church: Gen.</i>	6 10
<i>SACRAMENTO—Trinity Church: Gen.</i>	50 00

South Carolina

Ap. \$285.93; Sp. \$137.20

<i>ANDERSON—Grace: Gen.</i> , \$9.66; <i>Sp.</i> for famine sufferers, China, \$6.50.....	16 16
<i>CAMDEN—Grace: Sp.</i> for Rev. C. E. Betticher's work, Alaska, \$10; <i>Sp.</i> for hospital work, Alaska, \$25.....	35 00
<i>CHARLESTON—Grace: Junior Aux., Bishop Capers Day-school, Wuchang, Hankow.</i>	5 00
<i>Church of the Holy Communion: Wo. Aux., Sp. for scholarship at Anvik, Alaska</i>	10 00
<i>St. Luke's: Wo. Aux., N. S. Wilson Day-school, Hankow, \$10; M. E. Pinkney Fund, for Bible-woman, Tokyo, \$10; Gen., \$17.77; Sp. for school at Highlands, Asheville, \$5; Sp. for Miss Carter, Alaska, \$15.</i>	57 77
<i>CHARLESTON—St. Michael's: Gen.</i>	62 50
<i>St. Philip's: Junior Aux., Bishop Capers Day-school, Wuchang, Hankow</i>	5 00
<i>CHERAW—St. David's: Wo. Aux., Bible-woman, Kyoto, \$2; N. S. Wilson Day-school, Hankow, \$1; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$10.</i>	13 00
<i>CHESTER—St. Mark's: Sp. for work of Rev. C. E. Betticher, Jr., Alaska.</i>	5 77
<i>COLUMBIA—Trinity Church: Wo. Aux., Bible-woman, Kyoto, \$5; Bible-woman, Hankow, \$5; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$5.</i>	15 00
<i>DARLINGTON—St. Matthew's: Sp. for Rev. C. E. Betticher, Alaska.</i>	4 90
<i>EASTOVER—Zion: Sp. for work of Rev. C. E. Betticher, Alaska.</i>	7 65
<i>EDGEFIELD—Trinity Church: Sp. for Rev. C. E. Betticher's work, Alaska. Mary Martin, Wo. Aux., Gen., \$5; assistant for Miss McCullough, Porto Rico, \$1; N. S. Wilson Day-school, Hankow, \$3; Sp. for school at Highlands, Asheville, \$5.</i>	14 00
<i>FLORENCE—St. John's: Sp. for traveling expenses of Rev. C. E. Betticher, Alaska</i>	6 24
<i>GREENVILLE—Christ Church: Wo. Aux., Gen.</i>	15 00
<i>GREENWOOD—Resurrection: Rev. O. T.</i>	

<i>Porcher, \$2, Mrs. O. T. Porcher, \$3, Sp. for Famine Fund, China.</i>	5 00
<i>JOHN'S ISLAND—St. John's: Wo. Aux., Bible-woman, Hankow.</i>	5 00
<i>LAURENS—"E. B. S." Gen.</i>	4 00
<i>MARION—Advent: Gen.</i>	15 00
<i>PEE DEE—Prince Frederick: Wo. Aux., Bible-woman, Kyoto, \$2; Bible-woman, Hankow, \$3; N. S. Wilson Day-school, Hankow, \$1; M. E. Pinkney Fund, Bible-woman, Tokyo, \$1; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$3.</i>	10 00
<i>SPARTANBURG—Advent: Wo. Aux., Bishop Horner's work, Asheville, \$25; Gen., \$35.</i>	60 00
<i>SUMMERVILLE—St. Barnabas's: Gen.</i>	10 00
<i>St. Paul's: Gen.</i>	25 00
<i>WINYAH—Prince George's: Wo. Aux., Gen., \$1; N. S. Wilson Day-school, Hankow, \$1; Bible-woman, Kyoto, \$1</i>	3 00
<i>YORKVILLE—Church of the Good Shepherd: Sp. for work of Rev. C. E. Betticher, Jr., Alaska.</i>	8 64

Southern Ohio

Ap. \$877.25; Sp. \$225.00

<i>CINCINNATI—Advent: Wo. Aux., Forward Movement, Gen., \$15; Sp. for Rowland Hall, Utah, \$5.</i>	20 00
<i>Christ Church: Gen. (of which Wo. Aux., Forward Movement, \$5).</i>	460 06
<i>Grace (Avondale): Gen.</i>	83 70
<i>Grace (College Hill): Gen.</i>	9 00
<i>Nativity S. S. (Price Hill): Gen.</i>	1 69
<i>Trinity Church: Missionary Guild, Sp. for famine sufferers, China.</i>	5 00
<i>COLUMBUS—All Saints' Mission: Gen.</i>	1 12
<i>Trinity Church: Gen.</i>	175 95
<i>DAYTON—Lucy K. Matthews, Sp. for famine sufferers, China.</i>	5 00
<i>DELAWARE—St. Peter's: Wo. Aux., Sp. for Rev. W. C. Clapp, Philippine Islands</i>	5 00
<i>LANCASTER—St. John's: Frn., \$15; Gen., \$24.20.</i>	39 20
<i>NEWARK—Trinity Church: Wo. Aux., Sp. for Rev. C. E. Crusoe, Lexington</i>	5 00
<i>POMEROY—Grace: Gen.</i>	10 19
<i>PORTSMOUTH—All Saints': \$66.16, S. S., \$5.18, Gen.</i>	71 34
<i>MISCELLANEOUS—Cincinnati Deanery, Wo. Aux., Forward Movement, Gen. Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$100; Sp. for Bishop Kendrick, New Mexico, \$100.</i>	200 00

Southern Virginia

Ap. \$571.68; Sp. \$99.10

<i>ACCOMAC Co.—Wo. Aux. (Onancock), Sp. for Holy Trinity Orphanage, Tokyo</i>	10 00
<i>ALLEGHENY Co.—Emmanuel Church (Covington): Dom. and Frn.</i>	24 87
<i>BRUNSWICK Co.—St. Paul's Memorial Chapel (Lawrenceville): Gen.</i>	10 00
<i>BUCKINGHAM Co.—Emmanuel Church (Tilletsan): Dom., 46 cts.; Frn., 46 cts.</i>	92
<i>Grace (Tilletsan): Dom., \$1; Frn., \$1</i>	2 00
<i>CAMPBELL Co.—St. Paul's (Lynchburg): "A Member," Gen., \$5; Sp. for St. Paul's College, Tokyo, \$5.</i>	10 00
<i>CHESTERFIELD Co.—St. John's (Chester): Gen.</i>	3 00
<i>HALIFAX Co.—Emmanuel Church (Houston): Gen.</i>	1 00
<i>MONTGOMERY Co.—"A Friend" (Blacksburg), Sp. for famine sufferers, China.</i>	2 10
<i>Elizabeth Stuart (Christiansburg), Sp. for famine sufferers, China.</i>	2 00

NELSON Co.—Nelson Parish, Grace: Colored mission.....	3 57
NORFOLK Co.—Christ Church (Norfolk): Gen., \$358.06; S. S., work in Alaska, \$30.....	388 06
St. Luke's (Norfolk): Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo.....	5 00
St. Paul's (Norfolk): Gen., \$25; Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo, \$30; Second Circle, Sp. for support of a child in Mr. Ishii's Orphanage, Tokyo, \$5.....	60 00
St. Peter's S. S. (Norfolk): Frn.....	2 50
Trinity Church (Portsmouth): Gen.....	57 51
PITTSYLVANIA Co.—"A Friend" (Danville), Sp. for starving Chinese.....	10 00
PRINCE EDWARD Co.—Johns Memorial (Farmville): Gen.....	13 25
WARWICK Co.—St. Paul's (Newport News): Dom., \$15; Gen., \$20; Sp. for famine sufferers, China (of which S. S., \$5), \$30.....	65 00

Tennessee

Ap. \$67.75; Sp. \$205.00

BOLIVAR—St. James's: Gen.....	5 00
CHATTANOOGA—St. Paul's: Junior Aux., Gen.....	5 00
CLARKSVILLE—Trinity Church: Wo. Aux., Gen.....	10 00
FRANKLIN—St. Paul's: Wo. Aux., Gen., \$10; "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$5.....	15 00
MEMPHIS—Holy Trinity Church: Wo. Aux., Gen.....	5 00
St. Luke's: Wo. Aux., Gen.....	10 00
St. Mary's Cathedral: Wo. Aux., Gen.....	12 50
NASHVILLE—Christ Church: Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.....	2 50
RUGBY—Christ Church: Gen.....	2 75
SEWANEE—Mrs. G. B. King, Sp. toward replacing funds of missionaries lost in failure of bank, Fairbanks, Alaska.....	5 00
Rev. C. K. Benedict, Sp. for Church Extension Fund, Porto Rico.....	200 00

Texas

Ap. \$175.90

AUSTIN—All Saints': Wo. Aux., Gen..	15 00
St. David's: Gen.....	39 42
BRENNHAM—St. Peter's: Dom. and Frn.	18 10
GALVESTON—Grace: Wo. Aux., Gen., \$15; Frn., \$2.50.....	17 50
HOUSTON—Trinity Church: \$11.29, S. S., \$8.71, Gen.....	20 00
MISCELLANEOUS—Junior Aux., "Bishop Kinsolving" scholarship, St. Mary's Hall, Shanghai, \$30.50; "Bishop Aves" scholarship, Hooker Memorial School, City of Mexico, \$26.50; Frn., \$6.88; Gen., \$2.....	65 88

Vermont

Ap. \$262.06; Sp. 50 cts.

BENNINGTON—St. Peter's: Gen.....	33 00
EAST BERKSHIRE—Calvary: Gen.....	8 45
ENOSBURG—Christ Church: Gen.....	1 50
ENOSBURG FALLS—St. Matthew's: Gen.	13 75
HIGHGATE—St. John's: Gen.....	11 00
HYDE PARK—Mission: Frn.....	2 00
MANCHESTER CENTRE—Zion: Gen.....	1 50
MIDDLETOWN SPRINGS—St. Margaret's S. S.: Sp. for rebuilding St. Mary's School, South Dakota.....	50
ROYALTON—St. Paul's: Gen.....	11 00
SHELBURNE—Trinity Church: Frn....	65 00
SWANTON—Holy Trinity Church: Gen.	14 86
MISCELLANEOUS—Wo. Aux., St. Augustine's School, Raleigh, North Carolina.....	100 00

Virginia

Ap. \$543.67; Sp. \$1,579.11

ALBEMARLE Co.—Emmanuel Church (Greenwood): Sp. for famine sufferers, China.....	17 94
Belle Laning (Charlottesville), Junior Aux., Sp. for famine sufferers in China.....	10 00
ALEXANDRIA Co.—Grace (Alexandria): Frn.....	39 36
St. Paul's: Gen., \$10.92; for salary of Miss Sabine, Alaska, \$5; for salary of Miss Mann, Tokyo, \$5.....	20 92
CLARK Co.—Wickliffe Branch, Wo. Aux. (Berryville), Miss Sadie Whitehead, Sp. for St. James's Hospital, Anking, Wuhu.....	1 00
ESSEX Co.—St. John's (Tappahan-nock): Wo. Aux., Sp. for Alaska, on account of bank failure.....	7 17
St. Luke's: Wo. Aux., Sp. for famine sufferers in China.....	5 00
FAUQUIER Co.—Mrs. J. M. Ramey (Marshall), Sp. to Mr. R. Ishii, for the "Mary Fitzhugh" scholarship, Tokyo.....	24 00
FLUVANNA Co.—St. John's (Columbia): (of which for 1909-10, \$16) Gen.....	32 00
GLOUCESTER Co.—Abingdon Church (Gloucester): Gen.....	10 00
HENRICO Co.—Emmanuel Church (Brook Hill): Junior Aux., Sp. for Rev. C. E. Snavely's work among lepers, Cuba.....	4 00
Grace (Richmond): Wo. Aux., "A Member," for Bishop Kinsolving's work, Brazil, \$8; for Dr. Woodward's work in Wuhu, \$8.....	16 00
Holy Trinity Church: Chapter Brotherhood of St. Paul, feeding Bishop Rowe's (Alaska) dogs, \$5; Frn., \$5; Gen., \$5.....	15 00
Monumental (Richmond): Chapter of Brotherhood of St. Paul, Gen., \$5; for feeding Bishop Rowe's dogs, \$3.	8 00
St. Andrew's: Gen.....	225 00
St. James's: Sp. for Chinese Famine Fund, \$10; Chapter of Brotherhood of St. Paul, Gen., \$5.....	15 00
St. Mark's: Gen., \$36.39; Chapter of Brotherhood of St. Paul, Gen., \$5; for feeding Bishop Rowe's dogs, \$5. W. P. Longworth Company, for work in Japan.....	46 39
LOUDOUN Co.—Lawrence R. Lee (Leesburg), Sp. to purchase land at Anking, Wuhu.....	100 00
ORANGE Co.—St. Thomas's (Orange): Wo. Aux., for St. James's Hospital, Anking, Wuhu.....	1,500 00
SPOTTSYLVANIA Co.—Trinity Church: Gen.....	10 00
	16 00

Washington

Ap. \$1,987.30; Sp. \$205.85

WASHINGTON—Advent: Gen.....	16 85
All Saints' (Chevy Chase): Gen., \$21; for work of Dr. Brown, Brazil, \$50; for work of Bishop McKim, Tokyo, \$50.....	121 00
Ascension: Wo. Aux., for St. Augustine's School, Raleigh, North Carolina, \$10; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; for Elizabeth Bunn Hospital, Wuchang, Hankow, \$30; Sp. for Archdeacon Wentworth, Lexington, \$1; S. S., Sp. for Chinese famine sufferers, \$5.....	56 00
Christ Church Parish (Georgetown): Gen.....	95 00
Epiphany: Sp. for Bishop Knight,	

Cuba	10 00
Nativity Chapel: Frn.....	33 81
Rock Creek Parish: Mrs. Sarah M. May, Dom., \$150; Frn., \$150.....	300 00
St. Agnes's Chapel: Gen.....	22 19
St. John's: Dom. and Frn., \$1,250; Anna McGowan, for famine sufferers in China, \$10.....	1,260 00
St. Margaret's Parish: Gen., \$42; for the work of Bishop Knight, Cuba, \$25	67 00
St. Paul's: Wo. Aux., Sp. for Mrs. Wetmore, Arden, Asheville.....	4 10
St. Thomas's Parish: Sp. for Bishop Brent, Philippines, \$5; Sp. for Bishop Rowe, Alaska, \$5; Sp. for Bishop Knight, Cuba, \$15.75.....	25 75
Miss M. E. Graves, Sp. for famine sufferers in China.....	10 00
William A. Hones, Sp. for Bishop Whipple Memorial at Havana, Cuba, "Anonymous," Sp. for Sagada Mission, Philippine Islands.....	20 00
MONTGOMERY Co.—Silver Spring Parish (Silver Spring): Gen.....	100 00
PRINCE GEORGE Co.—St. Mary's Chapel S. S. (Woodville): Gen.....	5 00
St. Paul's S. S. (Aquadco): Gen.....	23 90
MISCELLANEOUS — Wo. Aux., Gen., \$2.50; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, for Washington Aux. Day, March 7th, \$10...	10 05
	12 50

Western Massachusetts

Ap. \$828.34; Sp. \$89.94

GREAT BARRINGTON—St. James's: Gen.	75 00
GREENFIELD — Miss Antoinette Willard, Sp. for St. Hilda's Building Fund, Wuchang, Hankow.....	1 00
HOLYOKE—St. Paul's: Wo. Aux., for Bible-woman, Hankow, \$8; Sp. for Foreign Insurance Fund, 71 cts....	8 71
LUDLOW—St. Andrew's: Dom. and Frn.	5 00
NORTHAMPTON — St. John's: Gen., \$209; St. Augustine's School, Raleigh, North Carolina, \$10.....	219 00
PITTSFIELD—"M. B." Sp. for St. Mary's School, Rosebud, South Dakota	2 00
SHEFFIELD—Christ Church: Wo. Aux., Cathedral School, Havana, Cuba, \$2; Sp. for Foreign Insurance Fund, \$1.	3 00
SHELBURNE FALLS—Mrs. F. C. H. Wendel, for work in Shanghai, \$1; Rev. Dr. F. C. H. Wendel, for work in Kyoto, \$3.....	4 00
SPRINGFIELD — Christ Church: Wo. Aux., for St. Paul's School, Lawrenceville, Southern Virginia, \$15; for St. Augustine's School, Raleigh, North Carolina, \$15.....	30 00
St. Peter's: Wo. Aux., Bible-woman, Hankow	5 00
WARE—Trinity Church: Gen.....	43 00
WEBSTER—Reconciliation: Gen.....	76 00
WORCESTER All Saints': Gen., \$230.38; Indian, \$19.62; S. S. for St. Mary's School, South Dakota, \$11.34; Wo. Aux., Sp. for Mrs. Wetmore, Arden, Asheville, \$50; Sp. for Dr. H. P. Taylor's work, Anking, Wuhu, \$5.....	316 34
St. John's: Gen.....	100 00
St. Mark's: Wo. Aux., Sp. for Archdeacon Parshall's work among Indians, Duluth, \$2; Sp. for Dr. H. P. Taylor's work, Anking, Wuhu, \$1	3 00
Miss Hopkins, Sp. for St. Hilda's Building Fund, Wuchang, Hankow.	5 00
MISCELLANEOUS—Wo. Aux., offering at mid-winter meeting, Sp. for Dr. H. B. Taylor's work, Anking, Wuhu,	

\$11.12; Sp. for Archdeacon Parshall's work among Indians, Duluth,	
\$11.11	22 23

Western Michigan

Ap. \$98.42; Sp. \$50.00

ALLEGAN—Church of the Good Shepherd: Wo. Aux., for "J. E. Wheelock" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5; "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota, \$10	15 00
BIG RAPIDS—St. Andrew's: Gen.....	17 20
CHARLOTTE—Mission: Gen.....	2 00
GRAND RAPIDS—St. Mark's: Wo. Aux., "Bishop Gilesple" scholarship, St. Margaret's School, Tokyo, \$20; Sp. for Bishop Rowe's Hospital, Circle City, Alaska, \$10; "Dr. Cumming" scholarship, St. Elizabeth's School, South Dakota (of which from Industrial Band, \$5), \$18; Mrs. L. Boltwood, Sp. for "C. C. Comstock" bed, St. Matthew's Hospital, Fairbanks, Alaska, \$40.....	88 00
HOLLAND—Grace: Gen.....	16 22
MARSHALL—Trinity Church: Wo. Aux., Sarah K. Bancroft Gift, St. Hilda's School, Wuchang, Hankow.....	5 00
PETOSKEY—Emmanuel Church: Wo. Aux., Sarah K. Bancroft Gift, St. Hilda's School, Wuchang, Hankow..	5 00

Western New York

Ap. \$1,995.48; Sp. \$702.21

BATAVIA—St. James's: Dom., \$24.03; Gen., \$15.10; Sp. for Bishop Thomas's work in Wyoming, \$20...	59 13
BROCKPORT—St. Luke's: Sp. for Bishop Thomas's work in Wyoming....	12 00
BUFFALO—Ascension: Sp. for Bishop Thomas, of Wyoming.....	15 00
Grace: Dom. and Frn.....	90 00
St. Luke's: Gen.....	73 10
St. Philip's: Gen.....	1 00
Trinity Church: Dom., \$176.85; Frn., \$400.75; Sp. for Bishop Thomas, of Wyoming, \$256.90.....	834 50
CLIFTON SPRINGS—St. John's: Dom., \$3.10; Frn., \$3.55.....	6 65
GENESEO—St. Michael's: Wo. Aux., Bishop Brent's work, Philippines..	7 50
GENEVA—Trinity Church: Sp. for Bishop Thomas, of Wyoming, \$122.60; "T. S." Dom., \$100.....	222 60
"A Friend," Sp. for Chinese famine sufferers	50 00
JAMESTOWN—St. Luke's: Sp. for Wyoming Mission.....	11 00
KENMORE—Advent Mission: Gen.....	5 00
LOCKPORT—Grace: Sp. for Bishop Thomas's work in Wyoming.....	100 00
NIAGARA FALLS—St. Peter's: Gen.....	216 61
NORTH TONAWANDA—St. Mark's: Sp. for Bishop Thomas's work in Wyoming	24 16
PALMYRA—Zion: Gen.....	27 00
PENN YAN—St. Mark's: Gen.....	29 00
PITTSFORD—Christ Church: For support of St. James's Hospital, Anking, Wuhu, \$17.12; S. S., Sp. for Chinese famine sufferers, \$3.....	20 12
RANDOLPH—Grace: Gen.....	1 00
ROCHESTER—Ascension: Dom., \$3.40; Frn., \$3.60.....	7 00
Christ Church: Wo. Aux., Sp. for Bishop Thomas's work in Wyoming.	10 50
Epiphany: Frn.....	20 00
St. Luke's: Dom., \$2.91; Frn., \$62.31; Gen., \$170.38.....	235 60
SINCLAIRVILLE—All Saints': Gen.....	1 70
SPRINGVILLE—St. Paul's: Gen.....	6 27

WATKINS— <i>St. James's</i> : Dom., \$15.96; Frn., \$34.94.....	50 90
WESTFIELD— <i>St. Peter's</i> : Gen.....	100 00
MISCELLANEOUS—Junior Aux., Gen., \$4.30; "Sybil Carter" scholarship, St. Hilda's School, Wuchang, Hankow, \$25; "Helen M. Halsey" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25; support of a scholar, Girls' High School, Kyoto, \$25.....	79 30
Wo. Aux., Gen., \$50; Jubilee meeting in Geneva, Frn., \$4; Bishop Brent's work in the Philippines, \$150; Cape Mount, Africa, \$100; Sp. for Bishop Johnson, for rebuilding St. Mary's School, South Dakota, \$50; Sp. for Miss Thackara, Arizona, \$15; Sp. for hospital, Sewanee, Tennessee, \$12.05.....	381 05

West Texas

Ap. \$145.30; Sp. \$11.00

BOERNE— <i>St. Helena's</i> : Junior Aux., Boys' Branch, Gen.....	5 00
FALFURRIA— <i>Mission</i> : Gen.....	2 50
GONZALES— <i>Church of the Messiah</i> : Dom. and Frn.....	21 65
LULING— <i>Annunciation</i> : Gen.....	3 15
MONTIEL— <i>Ascension Mission</i> : Dom. and Frn.....	3 50
PORT LAVACA— <i>Grace</i> : Gen.....	7 05
SAN ANTONIO— <i>St. John's S. S.</i> : Sp. for Famine Relief, China.....	6 00
<i>St. Paul's</i> : Gen.....	75 00
SAN MARCOS— <i>St. Mark's</i> : (Apportionment, 1909-10) Gen.....	22 50
VICTORIA— <i>Trinity Church</i> : Miss Barber's stipend, Wuhu.....	4 95
MISCELLANEOUS—Right Rev. J. S. Johnston, D.D., Sp. for Bishop Graves, for Famine Fund, Shanghai.....	5 00

West Virginia

Ap. \$331.59; Sp. \$10.00

BLUEFIELD— <i>Christ Church</i> : Gen.....	25 00
CHARLES TOWN— <i>St. Philip's S. S.</i> : (Colored), for St. Paul's School, Lawrenceville, Southern Virginia.....	9 40
ZION: St. Andrew's Guild, Sp. for Rev. D. T. Huntington's Trade School, Ichang, Hankow.....	10 00
GASSAWAY—Mrs. I. B. Johnston, Gen.....	4 00
HUNTINGTON— <i>Trinity Church</i> : Gen.....	48 00
In memory of "F. L. T." for Chinese Missions, \$5; "A Friend," Frn., \$2.50; Indian, \$2.50.....	10 00
LEWISBURG— <i>St. James's</i> : Dom.....	2 75
MARTENSBERG— <i>Trinity Church</i> : Dom., \$11.93; Frn., \$5.89; Mexico, \$5; Deaf and Dumb, \$2.86; Brazil, \$1.84; Cuba, \$1.84; Colored, \$5.27.....	34 63
NEW MARTINSVILLE— <i>St. Ann's</i> : Gen.....	6 35
PARKERSBURG— <i>Church of the Good Shepherd</i> : Gen.....	100 00
<i>Trinity Parish</i> : Dom., 50 cts.; Frn., 50 cts.; Gen., \$55.10; Colored, 50 cts.; Indian, \$1; Mexico, 50 cts.; Honolulu, \$1; Deaf and Dumb, \$1.....	60 10
PRINCETON— <i>Heavenly Rest</i> : Gen.....	10 00
UNION— <i>All Saints</i> : Dom., \$2.17; Frn., 75 cts.; Gen., \$3.18; S. S., Mexico, \$1.68; Porto Rico, \$1.67.....	9 45
WAKE FOREST— <i>Grace</i> : Gen.....	4 00
WEVACO—Gen.....	5 81
WHITE SULPHUR— <i>St. Thomas's</i> : Gen.....	2 10

Missionary Districts**Alaska**

Ap. \$59.75; Sp. \$20.00

ANVIK— <i>Christ Church Mission</i> : Gen.....	9 75
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NOME— <i>St. Mary's Mission</i> : Gen.....	25 00
SALCHAKET— <i>St. Luke's Mission</i> : (Indians), Sp. for the Church Home Orphanage, Yorkville, South Carolina.....	20 00
MISCELLANEOUS—"B. W. S.," Gen.....	25 00

Arizona

Ap. \$14.25

GLOBE— <i>St. John's</i> : Gen.....	7 25
YUMA— <i>St. Paul's Mission</i> : Gen.....	7 00

Asheville

Ap. \$77.55; Sp. \$7.50

ACTON— <i>St. Paul's</i> : Gen.....	1 00
ALEXANDER— <i>Mission</i> : Gen.....	1 00
ARDEN— <i>Christ Church</i> : Frn., 50 cts.; Gen., 50 cts.....	1 00
BALSAM— <i>Holy Communion</i> : Dom., \$3.56; Frn., \$1.94.....	5 50
BELL HAW CREEK— <i>Trinity Church</i> : Dom., 24 cts.; Frn., 88 cts.; Gen., 88 cts.....	2 00
CANDLER— <i>St. Clement's</i> : Gen.....	1 00
CANTON— <i>St. Andrew's</i> : Dom., \$1.25; Frn., 54 cts.....	1 79
CHUNNS COVE— <i>St. Luke's</i> : Frn., \$1; Gen., \$4.....	5 00
CULLOWHEE— <i>St. David's</i> : Dom.....	5 77
FRANKLIN— <i>St. Agnes's</i> : Dom., \$1.50; Frn., \$1.50; Gen., \$1.50.....	4 50
St. John's: Wo. Aux., Sp. for famine sufferers, China.....	7 50
GASTONIA— <i>St. Mark's</i> : Gen.....	50
GRACE— <i>Grace</i> : Gen.....	3 30
HIGH SHOALS— <i>St. John's</i> : Dom., 50 cts.; Frn., 50 cts.....	1 00
HOT SPRINGS— <i>St. John's</i> : Dom., \$4; Frn., \$4; Gen., \$3.....	11 00
MICADALE— <i>St. Mary's</i> : Dom., \$1.83; Frn., 36 cts.....	2 19
MORGANTON— <i>St. George's</i> : Dom., 50 cts.; Frn., 50 cts.; Gen., 50 cts.....	1 50
St. Margaret's: Dom., 50 cts.; Frn., 50 cts.; Gen., 50 cts.....	1 50
St. Michael's: Dom., 50 cts.; Frn., 50 cts.; Gen., 50 cts.....	1 50
NONAH— <i>St. John's</i> : Wo. Aux., Gen.....	5 00
OWENBY— <i>Church of the Redeemer</i> : Gen.....	1 00
RONDA— <i>All Saints</i> : Dom., 25 cts.; Frn., 25 cts.....	50
SYLVA— <i>St. John's</i> : Dom., \$1; Frn., \$1.....	2 00
VALLE CRUCIS— <i>Holy Cross</i> : Dom., \$4.50; Frn., \$4.50; Gen., \$4.50.....	13 50
WAYNESVILLE— <i>St. Michael's</i> : Dom.....	1 00
WILKESBORO— <i>St. Paul's</i> : Dom., 50 cts.; Frn., 50 cts.....	1 00
MISCELLANEOUS—"E. N. J.," Gen.....	2 50

Eastern Oklahoma

Ap. \$17.01

HARTSHORNE— <i>Trinity Church</i> : Gen.....	3 46
TULSA— <i>Trinity Church</i> : "Three Friends," for Boone University, Wuchang, Hankow.....	10 00
WAGONER— <i>St. James's</i> : Gen.....	3 55

Idaho

Ap. \$38.70; Sp. \$10.15

BOISE— <i>Christ Church</i> : For China....	7 10
St. Michael's Cathedral: Sp. for St. Hilda's School, Wuchang, Hankow, 50 cts.; Sp. for Boone College, Wuchang, Hankow, 25 cts.; Sp. at the discretion of Bishop Roots, Hankow, \$9.40.....	10 15
EMMETT— <i>St. Mary's</i> : Gen.....	3 80
GOODING— <i>Trinity Church</i> : Gen.....	5 80
GRANGEVILLE— <i>Holy Trinity Church</i> : Gen.....	5 00
JEROME— <i>Calvary</i> : Gen.....	1 40
POCATELLO— <i>Trinity Church</i> : Gen.....	7 50

ROSS FORK—Church of the Good Shepherd: (Indian Mission) Frn... 7 10
ST. ANTHONY—St. James's: Gen... 3 10
WENDELL—St. Barnabas's: Gen... 5 00

Kearney

Ap. \$176.65

BASSETT—Gen. 10 00
BENKELMAN—Gen. 3 00
BROKEN BOW—Junior Aux., Gen. 3 00
CODY—Gen. 3 00
CULBERTSON—Annunciation: Gen. 50
ELM CREEK—Gen. 2 00
GOTHENBURG—Grace Memorial: Gen. 2 00
GRAND ISLAND—St. Stephen's: Gen. 50 00
HAIGHLER—St. Philip's: Gen. 1 00
IMPERIAL—Gen. 1 00
INDIANOLA—Gen. 2 00
KEARNEY—Kearney Military Academy, Gen. 20 00
LEXINGTON—St. Peter's: Gen. 8 65
MCCOOK—St. Alban's: Gen. 12 50
STRATTON—Gen. 5 00
TRENTON—Gen. 3 00
MISCELLANEOUS—Right Rev. A. R. Graves, D.D., Gen. 50 00

Nevada

Ap. \$25.50

DAYTON—All Saints': Class of girls, Junior Aux., Gen. 10 00
ELY—St. Bartholomew's: Gen. 15 50

New Mexico

Ap. \$31.75

EAST LAS VEGAS—St. Paul's: Gen. 24 25
HILLSBORO—Christ Church: Gen. 2 50
SANTA FE—Holy Faith: Gen. 5 00

North Dakota

Ap. \$25.00

BATHGATE—Church of the Redeemer: Gen. 10 00
JAMESTOWN—Grace: Gen. 3 00
MCHENRY—St. Michael's: Gen. 10 00
SHEYENNE—St. Faith's: Gen. 1 00
TURTLE LAKE—Gen. 1 00

North Texas

Ap. \$7.00

BIG SPRINGS—St. Mary's: Indian. 7 00

Oklahoma

Ap. \$62.36; Sp. \$2.00

ALVA—St. Stephen's: Gen. 4 00
ARDMORE—St. Philip's: Gen. 6 00
ENID—St. Matthew's: Gen. 5 30
MARIETTA—Gen. 2 00
PAUL'S VALLEY—St. Mary's: Gen. 3 90
PAWNEE—Ascension: Gen. 5 20
PERRY—St. Mark's: Gen. 3 50
PURCELL—St. James's: Gen. 5 40
SHAWNEE—Emmanuel Church: Gen. 8 70
STILLWATER—St. Andrew's: Gen. 7 36
WHIRLWIND—St. Luke's: Gen. 6 00
MISCELLANEOUS—Tithe, Gen. 5 00
"A Friend," Sp. for Chinese famine sufferers 2 00

Porto Rico

Ap. \$25.00

AGUIRRE—George L. Nelson, Gen. 25 00

Salina

Ap. \$35.00

DODGE CITY—St. Cornelius's: Gen. 25 00
HAYS—St. Michael's: Gen. 10 00

San Joaquin

Ap. \$10.00

LODI—St. John's: Gen. 10 00

South Dakota

Ap. \$226.37

SISSETON AGENCY—St. Mary's: Frn. 6 50
St. John Baptist's: Frn. 5 00
St. James's: Frn. 11 50
STANDING ROCK MISSION—St. Elizabeth's: Frn. 15 86
Church of the Good Shepherd: Frn. 4 00
St. John Baptist's: Frn. 7 00
St. Thomas's: Frn. 1 30
Grand River School: Frn. 23
YANKTON MISSION—Holy Fellowship: Gen. 12 90
CHAMBERLAIN—Christ Church: Gen. 10 00
EAST SIOUX FALLS—St. Peter's: Gen. 5 00
FLANDREAU—Church of the Redeemer: China 15 00
St. Mary's Indian Church: Gen. 3 40
REDFIELD—St. George's: Gen. 3 68
MISCELLANEOUS—Salary of Bishop Johnson, South Dakota. 125 00

Southern Florida

Ap. \$45.00

AUBURNDALE—St. Alban's: Frn. 5 00
LAKE WEIR—Mrs. Hugh W. Henry, Frn. 25 00
OCALA—Grace: "A Member," Dom. and Frn. 15 00

Spokane

Ap. \$6.00; Sp. \$6.00

ELLENBURG—Grace: Frn., \$6; Sp. for Famine Relief Fund, China, \$6. 12 00

Utah

Ap. \$5.00

SALT LAKE CITY—L. S. Austin, Japan. 5 00

Western Colorado

Ap. \$57.45

ASPEN—Christ Church: Gen. 5 00
GLENWOOD SPRINGS—St. Barnabas's: Gen. 32 50
GRAND JUNCTION—St. Matthew's S. S.: Gen. 1 60
MACK—Gen. 3 00
MANCOS—St. Paul's: Gen. 3 70
PALISADE—St. Paul's: Gen. 3 65
RED CLIFF—Gen. 5 50
RICO—St. Luke's: Gen. 2 50

Wyoming

Ap. \$122.70

BUFFALO—St. Luke's: Gen. 25 00
CAMBRIA—St. David's: Gen. 7 25
CODY—Christ Church: Gen. 2 00
DOUGLAS—Christ Church: Wo. Aux., Gen. 10 00
GILLETTE—Holy Trinity Church: Gen. 4 50
LARAMIE—St. Matthew's Cathedral: Department "B," Junior Aux., Gen. 12 00
NEW CASTLE—Christ Church: Gen. 10 80
RIVERTON—St. James's: Gen. 1 15
SHERIDAN—St. Peter's: Gen. 50 00

Foreign Missionary Districts

Ap. \$156.65

Mexico

MEXICO CITY—Hooker School: Gen. 2 50
GUADALAJARA—Mexican Congregation: Gen. 2 50

Kyoto

OSAKA—St. Paul's: "A Thank-offering," Gen. 1 65

Tokyo

TOKYO—Trinity Cathedral: Foreign congregation, Gen. 150 00

Miscellaneous

Ap. \$10,249.49; Sp. \$1,249.14	
Specific Deposit, \$21.46	
Interest — Dom., \$2,278.59; Frn., \$918.07; Gen., \$730.43; Sp., \$836.89; Specific Deposit, \$21.46...	4,785 44
United Offering, Wo. Aux., to September 1st, 1911, Dom., \$3,000; Frn., \$3,000.....	6,000 00
Daughters of the King, salary of Miss Annette B. Richmond, Shanghai....	187 50
Through Rev. J. W. Chapman, "Mr. L. and Miss H.," Sp. for Anvik Mission, Alaska.....	305 00
"A Friend," Gen.....	125 00
The League, Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon...	65 00
Sp. for St. Hilda's School Building Fund, Wuchang, Hankow.....	42 25
Offering at corporate Communion of	

the Conference of Church Students, held in Williamstown, Massachusetts, Gen.....

9 90

Legacies

C. N. Y., SKANEATELES—Estate of Miss Alice L. Moseley, to the Society	2,805 11
CONN., NEW HAVEN—Estate of Miss Caroline S. Edwards, to the Society..	4,745 97
Estate of Mrs. Lucy H. Boardman, Dom.	12,270 32
MD., BALTIMORE—Estate of Edgar G. Miller, to be invested, income for use of the Society.....	4,750 00
Receipts for the month.....	\$140,067 62
Amount previously acknowledged..	819,130 02
Total since September 1st.....	\$959,197 64

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during March	Amounts previously acknowledged	Total
1. Applicable upon the appropriations of the Board.	\$ 89,912 67	\$350,410 23	\$440,322 90
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	24,962 09	82,431 51	107,393 60
3. Legacies for investment.....	4,750 00	112,160 12	116,910 12
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year.	19,821 40	30,589 01	50,410 41
5. Specific deposits (including United Offering, 1910, to be used as appropriated during three years)	621 46	243,539 15	244,160 61
Total.....	\$140,067 62	\$819,130 02	\$959,197 64

Total receipts from September 1st, 1910, to April 1st, 1911, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To April 1, 1911	To April 1, 1910	Increase	Decrease
1. From congregations	\$268,362 68	\$240,090 05	\$28,272 63	.....
2. From individuals	32,900 84	26,587 81	6,313 03	.....
3. From Sunday-schools	4,867 05	9,616 09	.....	\$4,749 04
4. From Woman's Auxiliary	34,954 69	29,744 36	5,210 33	.....
5. From Forward Movement	10,563 24	.....	10,563 24	.....
6. From interest	45,074 24	44,867 44	206 80	.....
7. Miscellaneous items	1,600 16	1,022 17	577 99	.....
Total.....	\$398,322 90	\$351,927 92	\$46,394 98	.....
8. Woman's Auxiliary United Offering.....	42,000 00	49,000 00	.....	\$7,000 00
Total.....	\$440,322 90	\$400,927 92	*\$39,394 98	.....

* In 1909 the new year did not open until September 28th. Allowing for this, the comparative increase would be \$12,594.98.

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1910, TO AUGUST 31st, 1911

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,318,761 27
2. To replace Reserve Funds temporarily used for the current work.....	74,532 55
Total.....	\$1,393,293 82
Total receipts to date applicable on appropriations.....	440,322 90

Amount needed before August 31st, 1911..... \$952,970 92

NOTE.—The present appropriations, together with the additions made necessary by the action of the General Convention, exceed the contributions of last year, including the average of undesignated legacies, by \$275,000.